STATE of MAN

CONGRESS

L. RON HUBBARD

LECTURES 1 – 9

STATE of MAN
CONGRESS

TRANSCRIPTS, GLOSSARY & INDEX

L. RON HUBBARD

WASHINGTON, DC • JANUARY 1960

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IMPORTANT NOTE

In studying these lectures, be very certain you never go past a word you do not fully understand. The only reason a person gives up a study or becomes confused or unable to learn is because he or she has gone past a word that was not understood.

The confusion or inability to grasp or learn comes AFTER a word the person did not have defined and understood. It may not only be the new and unusual words you have to look up. Some commonly used words can often be misdefined and so cause confusion.

This datum about not going past an undefined word is the most important fact in the whole subject of study. Every subject you have taken up and abandoned had its words which you failed to get defined.

Therefore, in studying these lectures be very, very certain you never go past a word you do not fully understand. If the material becomes confusing or you can't seem to grasp it, there will be a word just earlier that you have not understood. Don't go any further, but go back to BEFORE you got into trouble, find the misunderstood word and get it defined.

GLOSSARY

To aid comprehension, a glossary has been provided containing definitions of terms and phrases. Words sometimes have several meanings and the glossary only contains definitions of words as they are used in the lectures. Other definitions can be found in standard language or Dianetics and Scientology dictionaries.

If you find any other words you do not know, look them up in a good dictionary.

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The numbers in the margins of the transcripts represent track numbers on the CD, allowing you to rapidly find your place when resuming study.

OPENING LECTURE

LECTURE 1

A LECTURE GIVEN ON 1 JANUARY 1960

58 MINUTES

Thank you.

I either have an awfully efficient claque or you're very glad to see me. 2
How are you?

Audience: Fine.

Female voice: How are you?

Oh, I'm jet-happy. Actually, during the last thirty days I have covered more space–during the last sixty days I have out-Columbused Columbus and out-Magellaned Magellan. Except I didn't discover very much–terrestrially, that is.

Well, I'm awfully glad you're here for this Congress. I'm very glad to have the opportunity to talk to you, because, believe me, this is going to be a Congress. I'm sorry to have to tell you that, but postulates are working lately, so I might as well postulate that one, huh?

Well, you never saw quite so much happen since has happened last July. There's been a tremendous jump forward and if you think there's ever been a technological breakthrough, you ought to look at this one. Now, you'll be glad you came to this Congress, just as I'm glad you're here so that I could tell you about this, because we got it licked.

Every once in a while I tell you, "This is it." Well, that's–and always before it's applied to a few of you. But you know something? I am getting so much fun out of auditing lately I can hardly keep my hands off cases. That's a fact. I mean, I can just hardly keep my cotton-picking hands off of them. It's–requires self-control.

I see somebody limping along, you know, saying, "I'm Clear, I'm Clear," you know? And I say, "*Rurfff!* Sit down in that chair. Ha-ha, ha-ha. Ha, ha, ha. *Hbhh.* Pick up those cans. Ha-ha, ha-ha, ha. Now! Oh! 6.5 on the Tone Arm. Ha-ha-ha, ha-ha."

"Well," he says, "I am this way in the morning." "Usually," he says, "I go down throughout the day." And then I restrain myself, keep my blast gun in its holster and make myself agreeable and ask the proper questions. And that's one more case chalked off.

Well now, I'm not going to do it two and a half billion times. That's where you come in. Now, I know that there are some good people have come here who have never looked at Scientology before. I'm always told with some horror by an auditor who has just brought some people to a Congress that he had two people with him who had never heard of it before and would I please be just a little less technical. And I'm always happy to be just a little bit less technical. But what was the matter with him that he didn't gen them in?

But you good people that are here, who have never really taken much of a look at Scientology before, why, we'll try to keep you filled in and we'll try to take it easy on you. But that doesn't mean you don't have to do the Group Processing I'm going to give in these next three days. Because I'm going to group process you a couple of hours the next three days, if that's all right with you.

Audience: [applause]

So don't feel exonerated just because you don't know anything about Scientology; doesn't mean your case is untouchable.

I've just been out with the untouchables and they can be processed, too. I almost said "proh-cessed," you know? You know, that's probably the biggest problem we have in Scientology, is keeping this word "process" straight. I get

into the sterling areas you know and it's "proh-cessed," and I get over to the US and it's "praw-cessed," you know? And I get confused about the whole thing, so I'm not going to talk American or English; I'm just going to speak language, if it's all right with you.

Male voice: Okay.

Well sir, we turned on some beautiful weather for you here. Took a little doing–took a little doing, took a little pull, but we made it. Understand you even had a white Christmas in Washington and you certainly had one up to the north, didn't you?

Audience: Yeah. Oh.

Well, we try to oblige. Try to oblige.

Of course, things don't run always perfectly in this universe–not always perfectly. There are occasional little slips. You hear the grate of the cogwheels, you know, and the–sort of an arcing spark over here in one of the capacitors once in a while, but just ignore it, just ignore it. Because I assure you it's all for the best in this best of all possible universes. It's all been planned.

And it was my great pleasure to process the fellow who drew up the plan for the Ice Cube and Fac One. Did that recently. I'm having lots of adventures. He felt bad about it.

The same fellow was on duty at Jerusalem when Rome decided to lay aside its policies and persecute the Christians. How's that for fate? These guys just seem to get themselves in the right spot at the right time.

Well–also have had some other adventures–found Karl Marx, for instance.

Female voice: You did?

Yeah. He's sorry, too! As a matter of fact, Karl Marx gave me a signed confession. Runs briefly to the effect: "To L. Ron Hubbard: I shouldn't have done it. I will do everything possible to undo it. Give me a break. Signed, Karl Marx." It's quite remarkably Karl Marx's signature, too.

But anyway, there's lots been doing lately and there's lots of road ahead. If there's ever been a point where we jumped off, this is it. You know, we jumped off in 1950–something on the order of the Christians going into the Roman arena. And those psychiatrists were very hungry lions; they were very hungry, very hungry–very proud, very proud lions, beating their paws against their somewhat mangy chests, saying, "We are the bosses of this here arena." Ha-ha, that's what they thought.

And today I hope that you will get information which will permit, in another year, a Scientologist to say, "Scientology processes more psychiatrists in any given year than any other psychotherapy." That'd be fun, wouldn't it? Nice ad in the *Saturday Evening Post.*

Male voice: They said it couldn't be done.

Yes, that's right.

But with all of the stumbling around that we have done together, we've made a lot of progress even so, even so. Actually, if we hadn't done all the stumbling around that we did, we wouldn't be able to kick off now onto a resolution of cases 1, 2, 3, 4. Tremendous amount of technology had to be known. A tremendous amount of this, that and the other thing had to be dug up, exhumed, laid out. Fortunately, it didn't stay laid out, it came to life. And wherever we have erred and strayed away from the levels of perfect effectiveness, we have at least erred in good faith. And similarly, why, I've been the first to correct the errors. As soon as I found one come up, why, I'd correct it in an awful hurry.

Now, some of you are under the delusion that 1960 has arrived. And I imagine some of you were traitorous enough in the last twenty-four hours to wish people "Happy New Year" to take place at midnight last night. And you shouldn't have done that. You shouldn't have done that for this reason: is New Year's begins at the end of the Congress. And it always has and always will.

5 Well, we've had ten years here and we've kicked off the decade in 1950 and I think perhaps when history rolls around and they begin to write down all the lies, they won't be able to avoid something. They can talk about lutniks and

sputniks and all that sort of thing as having happened in this last decade, but there was something else happened a little more important than that: is Man got his first toehold on the path to freedom and I think that was important to Man. I think it was a lot more important to Man, by the way–not blowing our own horn or anything like that–it was a lot more important than having a piece of iron go gallygagging around the moon, because there's pieces of iron been going around the moon for a *long time.*

Well, we've had quite a decade here, haven't we? We've been over the jumps and around the tight curves and so on, and some of us look a little bit older, but not much. Some of us may look a little older, but we feel a lot younger. I think that's definitely the case. Some of us wish we'd had more processing in this last decade, but this is a time to wipe out all the regrets. Why regret the '50s? We can find what there is to applaud in them and let the rest go by the boards.

It was a rather dull decade actually as far as the world at large was concerned. Nothing much happened. Except us–we happened. And for ten years, why, we've been holding the fort, driving people into apathy because we were still here. It's a very, very bad thing, I realize, to drive people down as deeply into apathy as we have driven people into apathy about this fact, but I think it's a matter of annual congratulations on the part of a great many people throughout the world that they have finally finished off Dianetics or Scientology. And

they congratulate themselves to this effect and then they wake up to a new year and we're still here.

And lately it's been dawning–it's been dawning upon people–that we're not only just here, but we're apparently multiplying at a greater rate than we should be multiplying. And that, of course, is the point that drives them into utter apathy.

6 The only crimes that you can commit in this universe, as you know, is being there and communicating. Those are the two crimes of the universe. Did you realize that? There are only two crimes: being there and communicating.

Look it over for a moment, you'll find out that the only thing the police want to know is, "Were you there?" If you weren't there, you weren't guilty. And the other one is communicating. If you think of all the numbers of people that are guilty of crimes of omission–the tremendous numbers of people that are guilty of crimes of omission who get by with it, you know? They just go right on along the line, you know, guilty as can be, and nobody ever says a word. But if they actually said something or fired something or threw something or something like that, why, then they were guilty. So that is the crime of communicating.

So being there and communicating was probably all you were ever punished for when you were a little kid. Didn't much matter what you communicated.

You probably found out that if you didn't communicate anything, people overlooked it. Haven't you noticed that? That's practically the total training of a US general. He's not supposed to be there and he's not supposed to communicate, and if he does nothing, why, he'll make it. That isn't said bitterly; it's just said as a comment on a passé, decadent civilization that has fallen away from us.

But wherever–wherever you see–wherever you see a piece of land on a map these days, you find Scientology. That's a rather interesting fact. I'll give you a demonstration of that a little bit later in this Congress, because it's worth demonstrating–very, very well worth demonstrating.

We're doing very, very well.

Now, of course, the United States has a slight insularity. It's an isolationism 7
that it should have maintained perhaps–1914 and other times–perhaps it should have maintained this isolationism. But not having maintained it, now is not the time to maintain it. Do you follow me? I mean, having communicated, the US has to follow through.

The United States today has international obligations greater than that of any other nation on Earth and someday will find out about them. From the Sunday-Monday line to the Sunday-Monday line, all the way around the world, you see the American civilization going out as a vanguard to American activity.

Last time I was in Australia it was an English colony, an English possession. It's not now! Buicks, ice-cream cones, so forth–it's an American possession. It is! Frankly, it's an American area. And the Australian is not unaware of this fact.

Now, the last time I had correspondence with Australians was just after the last war and they were still very resentful of all the Yanks that had been down there. So this time when I was in Australia I said, "Well, you know, I–I'm an American and . . ."

"Oh, you are?"

And I said, "Well, I know you boys were pretty well beaten in by all the troops that were here, you know, during the war."

"Yeah, we sure needed them! We sure needed them." Well, this was a different tone of voice than I had been hearing before. "Yeah, a great people, the Americans."

And then I started looking around and I found American methodology operating their airlines and Buick cars on the roads and American architecture–which, by the way, I didn't realize was American architecture till I got back here. You keep changing it, you know? They're right up to date.

And everywhere you look in Australia, why, you see American merchandising, American stores, American the rest of it. And just recently they lifted all of their trade barriers for America and left them in for England. *Mm!* And

cut out–within the last thirty days–cut out American currency-exchange restrictions, making it probably the only area in the sterling area that will inevitably go totally dollar.

No, America is conquering the world and hasn't found out about it yet. It's quite remarkable. Quite remarkable. There's so much to do here in America and there's so much doing and there's so much activity and so on that nobody looks around and finds out that Gregory Peck and some others have been plowing a pioneer trail.

For instance, I was a judge in . . . It's very interesting, but East Grinstead, Sussex, doesn't quite understand why I can't vote in England. They're having a hard time understanding that. They don't believe it, you know? They think I'm kidding them or something of the sort. And I had not yet been elected as chairman of the county council–not yet. But if I'm not careful, I will be.

There are two reasons for this: one is the HCO WW's headquarters, of course, is a very beautiful old manor house and has, to a large degree, dominated the politics and so forth of the area for centuries. So it's a grooved communication line.

But much more interesting is the fact that an American is supposed to know all about everything. So I get drafted for the Road Safety Council. They really didn't know what they were letting themselves in for. And as soon as they

drafted me for the Road Safety Council, what was the next thing they did? They made me road safety organizer. Well, he's the fellow who dreams up and executes all the programs while the rest of the committee sits there, you see? That's pretty dangerous.

8 Old Burke Belknap, years ago, developed a test which you have today as the Aptitude Test. Well, that's a total swindle, that title. I'm not responsible for the swindle, Belknap is. No responsibility for that.

And Belknap (with some tiny assistance from around about the place) dreamed up something that demonstrated an auto accident-prone in order to turn this over to the Arizona Highway Patrol and make them test everybody in the place that came in for a driver's license. And it would show up at once the fellow that was going to have an accident. And that's your Aptitude Test. And the whole thing is based on just that. If you notice, it speaks of cars right in the beginning of it.

Well, that Aptitude Test has just been sitting there waiting to fire for years. And all of a sudden a safety committee says, "Wouldn't you like to be a member?"

And I said, "Well, ahem, upon my soul, ahem, ahem, ahem, ahem, well, ahem, rather, ahem, civic duty, ahem," and accepted, you see? And for the next few months, I can tell you in confidence, why, we'll just run a standard American safety program. Now, they put me in there, because as an American

I, of course, know everything to know about road safety because America has more accidents [laughter]–no, that's . . .

So what they did was buy Americanism. But they're going to get Scientology in six or eight months, because I'll start persuading the traffic division to administer this Aptitude Test. And as soon as we've collected some statistics, we will demonstrate conclusively, you see, that if you test them before you license them, you pick out the people that are going to have an accident and then you don't have accidents. And when we get all the figures compiled, then we will see that it gets to have the force of law in England and then we can point out to the United States that England, the pioneer of all such things . . . And one fine day, why, you'll have the Aptitude Test being administered in the United States before anybody grants a license.

These things are rather devious, but we're straighter than most deviousnesses.

But anyway, you would be utterly amazed at how American civilization is 9 spreading out across the Earth–and it is American civilization–and how it is less and less resented, less and less resisted.

There was a time when people were saying, "Well, that's–that's the way it ought to be done, you know, because that's the way we've done it here in Northern Ireland for the last begorra and begods, so that's the way it should be done." No, they wouldn't say that now. They'd say, "Well, unless there's

an American system that has improved on this, we will do it our way." That's kind of the way it goes.

Now, in this country, why, we're educated to some degree to believe that Russia is doing something or is reaching someone or has something to do with the world at large. And they do have a certain philosophy that appeals to the have-nots and are quite popular in Asia, but the only reason Americanism isn't spreading into Asia is somebody dropped an iron curtain. I don't know who dropped the iron curtain, but it wasn't the Russki. He didn't have strength enough to even drop a flatiron.

But it's rather a shame that there are certain parts of Earth that aren't getting a treat of this tremendous bath of popcorn, Coca-Cola and so forth. But it's only those areas that our State Department has determined shouldn't have it. We're cause with regard to this.

10 Now, the Russian—the Russian can only confuse things and that's his specialty and he doesn't really have any other specialty. I hate to have to be that blunt about it, but he can go in and deprave, confuse, upset and mess up something. And on a higher technical level where he devotes a tremendous amount of slave labor and dedication, all mixed up together and confused, to some project, he can get rid of some technological wonderworld thing. But his civilization

is so starved today that he has to take new countries in order to feed his own country.

The poor Russian is more to be pitied than censured, because you make anybody hungry enough and he's liable to do almost anything. Did you see that after his visit to the United States that Khrushchev said, bluntly and flatly, that he would even go to the devil to arrange dollar credits and therefore had been to the United States. [laughter] Did you see that?

You almost never get any European news in America because your outflow from America is so great abroad that there's hardly anything can get back over the lines.

But Khrushchev wanted credit. He wanted food and he wanted various things to try to straighten out the mishmash that communism has made out of their own civilization. And if—unless somebody gets knuckleheaded and keeps on talking about war and the necessities of war and how if you don't have war, you don't promote enough generals or whatever other reason they have wars for. I've studied this very carefully and I find out that it's normally a matter of numerical order of promotion that causes war. I think that's probably the most fundamental, reasonable, logical reason why we have wars. Because, you see, they get their orders of seniority mixed up, you know? And in a war

they can expand their promotion lists and it permits them to straighten it all out. You get the idea? I think that's about it. I looked into it–looked into it.

Of course, I'm no student of international affairs. If I were a student of international affairs, I would have been locked up a long time ago.

11 But American–the American civilization today is taking Earth. And you'd never find out about it reading your newspapers in this country. You just never would find out about it. You have to be scattered around the world to take a look at this oddity. Once upon a time, why, there were various manners and customs. And about the only thing that has remained are certain things that are unmistakably French. These French things have remained. But otherwise, hardly anything else is stable.

The French do certain things, you know? They set tables in a certain way. Did you know that? You know, they set tables in an exact way and they're the people that are responsible for your getting that number of spoons, knives, forks and plates and glasses in front of your plate. See, I don't know if you realized that. It's a great contribution.

I remember when we first trained them to do it in Paris–I remember when we first trained them to do it there in Paris and they said, "This will be a great contribution." They've been contributing it ever since.

But aside from little oddities of that character which Americanisms have imbibed and aside from the fact that all the food in America is really Spanish . . . That's right, American cuisine is Spanish cooking, did you know that? Great oddity. Just like all American cowboy gear is Spanish. We've borrowed from various civilizations here or there, but when it all gets put together and they really want to get the show on the road, it's an Americanism. You see the difference?

Once it's all put together, packaged, a going concern and somebody is doing something about it, it's an Americanism.

Now, you wonder why I'd spend so much time abroad. Well, you could censure me for that. You could if you wished, because it's a little bit reprehensible on my part to put in as much time outside the borders of the United States as I have put in in the last ten years. But there's a good reason for it, as you should realize. And that is, with as much arms and ammunition drifting around, as much atomic fission and other things in the offing, the ability to govern must be supported and must be spread around. And you cannot govern people unless people are governable.

They've been trying to give people down in the Cameroons here for some time some independence. Have you noticed that? Every time they say "independence," the people in the Cameroons, they kill off another thirty or

forty natives. There are some five thousand people have been killed in the Cameroons just trying to establish civilization in the Cameroons, because nobody ever started at a basic, which is to have somebody there to give civilization to. That's been neglected. They took people who were totally dedicated to certain tribal procedures, took those people and said, "You're free."

And they said, "Free. Free? Free. Ah! You mean there's no police anymore."

Boom! Boom!

America–America actually has–aside from ourselves–has very little cultural message to offer the world. And we're grooving that down.

12 Now we can spend some time on America. We're going to look around the country now and see if we can't find a proper place for a central headquarters. I haven't much hope that we will find one immediately and exactly, but that is one of the things which I have got to do here before the middle of summer. Got to find a little better locale and straighten the thing up and so forth where–that can handle a little traffic. Washington can handle quite a bit of traffic, but not nearly as much as the traffic you're going to get on the back of your neck.

Now, therefore, it's necessary that we arrange our own communication lines. You possibly think that one nation can live alone. Well, it can't. Or that one race can live alone, but it can't. Or that one person can live alone, but he can't.

This sort of thing is best explained by the eight dynamics. And we look over those eight dynamics and we start finding some things out with what we know now–not only that demonstrates the accuracy of the original plotting of the dynamics (which is only a matter of pride), but which demonstrates a very, very great workability in terms of clearing people. We've been trying to clear people on the First Dynamic and we can clear people on the First Dynamic, but they're not Clear on the Second and Third, let me tell you.

And what I've arrived at this Congress with was how to clear them on the First, Second, Third, Fourth, Fifth, Sixth, Seventh and Eighth Dynamics. A small contribution.

Audience: [applause]

Yes, it is very interesting to hit a jackpot. Did you ever walk up–you've been in Las Vegas, I'm sure, or Maryland or some of these other gambling hells. And you have a quarter that you don't quite know what to do with and you just feel in the mood to waste quarters, you know? And you walk over to a machine and you say, "Well, that machine looks like the most losing machine in the place. I'll put my quarter in it," you know? And you throw your quarter in it, you know and you pull the one-armed bandit's arm and it goes all over the floor.

Of course you'd say, well, you're the one who expected to win. But you didn't expect to win, not if you were playing a one-armed bandit. Therefore the surprise is very great.

Well, I didn't have that much surprise in just the last few months in sorting this thing out–not that much surprise–but it's sort of like that. There was one thing–one pair of things which unlocked a lot of gates and doors and let a lot of theta flow around. The main thing in letting it flow around is not to be caught in the whirlpool. That's why you have to be a good auditor.

13 But we're now not in a position where we are dependent on a national government and that's why I've been abroad. The original plot was a very simple one. And that was to say that if people antipathetic to us as well as the best interests of the United States and vice versa–if people who were so dedicated to vested interests of keeping everything down and keeping everything under their heels–if these people continued to be the sole source of regulation of our affairs and activities (as they would if we were only under one government), then we were limited, to a marked degree, in that there were certain things we could not do and certain experiments we could not engage upon because they were illegal from a standpoint of, let us say–well, the laws of the United States.

They tell you that you mustn't heal anybody. That it's against the law to heal any . . . Take California. I hate to bring it up, but take California. There are twenty-five diseases that you go to jail for curing in California. And I saw the original law on it and, although I read it carelessly, of course, and could be wrong, it appeared that even if a medical doctor cured them, he would be sent to jail at once. They're cancer, tuberculosis, other serious illnesses. And the curing of these things was definitely against the law.

Now, I'm possibly exaggerating it. It probably said that you mustn't *say* you had cured them. If you cured them you must keep it quiet or something like that. There are probably some ramifications to it and undoubtedly the law has been modified today to read that only the members of the I Will Arise Communist Association of Northern Sacramento is permitted to cure them or something like that. But the point is that it was illegal to do certain things in certain areas of the world.

We didn't have a prayer in certain research lines if we continued to be governed totally by a hidebound idea of certain things should be cured and certain things mustn't be cured and certain things must be looked in–mustn't be looked into and other things mustn't be looked into and so forth. And we were in a situation in 1952 whereby our communication lines and everything

we were doing could have been cut off by the vested interests in sickness in the United States. We were in that position in 1952.

Now, you can discount it. You can say, "Well, it wasn't as serious as Ron makes out, it didn't kill me," something of that sort, but nevertheless there was that danger. And the only solution which I could make workable at that time was put a communication into the United States from abroad.

I knew that this itself would have an apathizing effect. That even though every single auditor in the country was thrown in the ditch, even though every publication were burned, even though everything were done to end it all in one country, it could still come in from another country. And that was a preventive measure which would inhibit the inhibition of the research, investigation and application of the principles of the mind which we, at that time, were engaged upon.

Now you can rate me, if you want to, for undue caution. But remember, I was the guy in the middle of the arena. And every time lions jumped, somehow or other a claw hit me. Get the idea? Every time somebody started getting careless with javelins, I felt the wind of them. So whereas the individual Dianeticist might not have thought too much of this, he perhaps wasn't carrying the accumulated burden.

Well, to lessen that burden, I mixed up our comm lines and made it a very, very upsetting thing to anybody attacking us—to fix it up so that no agency could operate totally against us in one country and wipe us out. And that was the strategy. And I went to England and put in communication lines in England. **14**

Now, at the same time, a great deal of interest had been generated in England. The First Book had been published there, even if indifferently, by a publisher and a tremendous amount of enthusiasm was generated there.

Now, all of this activity in England had gotten to a point where several organizations were at each other's throats. There were several organizations and several groups and they were all in disagreement with one another. And it was very easy for me to get an invitation to straighten this out. And having put in an organization there, we were able then, by making it totally self-supporting, to make it a cross-action with the United States.

Now, don't think that the United States' interests did not at that moment get very busy. As a matter of fact, they got extremely busy. They had the tag end of the socialist government to operate with. The last dregs of socialism and so forth were just at that moment dripping out of the veins of Great Britain and they promptly labeled practically everybody and everything that had anything to do with Dianetics and Scientology as very evil and very bad. And we were practically blacklisted for three or four years. Eventually cleaned it up with

two members of the House of Lords, several people in Commons and just recently, why, the British Government said, "Hubbard? Hubbard? Why, yes, he can have a visa as long as he likes. Yes. Fine chap, fine chap, you know." So we even lived that one down. But things were being booted into England to knock out Dianetics and Scientology from the United States. Well, we finally got that straightened out.

But nobody could quite make the grade. If at any moment Scientology had been wiped out in the United States, it would have still come in from England. Furthermore, if it had been wiped out in England, it could still have come in from the United States. Interesting, huh?

Now, how would you like to be some vested interest that didn't like us? That would be a tough spot to be in, wouldn't it? Well, they were outgeneraled. And gradually no funds could be procured anymore to squash us. Actual funds were being procured and solicited.

15 "What's this? Somebody trying to set Man free? Ha-ha! Not while we're still alive and kicking," these fellows were saying. So, the same thing–if you don't think this isn't a repetitive cycle . . . We've gone on and on and on to other countries and things are straightening out here and there, but what do you know, at this very moment this same thing is happening in Australia. And anybody who was with us in 1950 would do as I do every time I look

at the Australian attacks on Dianetics and Scientology: you would start to laugh because it's now gotten funny. The same stories, the same lies, the same thing just as though somebody had taken it off of a big blueprint, see? They're publishing the same newspaper stories and they're telling the same lies about Hubbard, you see. They're telling the same lies about auditors, producing the same arguments. And it's all coming out of an area in Sydney–only by this time we know what to do about that sort of thing.

And we, of course, have Australia in a clamp. Not only is Australia now so connected with the United States that any time it got wiped out there it would just come in from the United States, but would also come in from England. And if England and the United States were wiped out, it would also come into Australia from South Africa. The South African organization is as large as the British organization–and other areas it could also come in on.

Furthermore, we have all of a sudden dreamed up the technology to end all technologies and it ends this sort of thing. But this type of internationalism was to pave the way against the time we would have the answers to these things. And we find ourselves now a very international organization. We are traveling along and actually aiding and abetting the American culture which is spreading out across the world. We are doing a great deal in this particular direction.

But we're in an interesting position, because abroad they have a tendency to believe, you see, that America is this smart. And that if this Scientology is part and parcel to American culture, then of course all of the mental healers and everybody in America who know anything about the mind, you see, they're naturally all Scientologists. And I never saw such a puzzled man in my life as an army major general–US Army major general in London that I got full reports on–having to explain Scientology to a group of British medical doctors. Had he not done so, he would have been labeled a fraud.

Now, it isn't that we're doing anything very slippery; it's just the way the world goes. It's just the way the world turns. These are the things that happen around the world. And in ten years, we've girdled the globe. And we've done it so well, it's about time we took our source-point. It's about time we finished up taking America.

Because if anything were started now to finish off or stop our taking America–it's something like old infantry tactics. You had certain enfilade fire. Have you ever heard of enfilade fire? It comes in from all angles? Well, that's what would happen. I mean, we are not in any precarious position at all. Nothing could be done today to stamp out Dianetics and Scientology, nothing. I don't think anybody could even whip up a penny in the United States to support an attack against Dianetics or Scientology.

I think the Los Angeles radio stations and so forth that occasionally break loose on it–I think they're going to get in line. If you notice, within the last twenty-four hours the Attorney General of the United States started preaching about clean-up radio–he's hearing me just one year late–using radio licenses to clean up attacks of a scandalous nature upon worthy objects.

We'll make it. There isn't any question now about making it. We can make it technologically; we can make it personally; we can make it on the various dynamics; we can make it internationally; we can make it around the world without any trouble and we can make it in America in Oshkosh and Pumpkin Center and Washington, DC, and New York City and other hick places. 16

The only question is, is how fast. And that question depends to some degree on me, of how hard do I work–that's only to some degree. But to a very, very marked degree depends on you: How much work are you going to do about it? Now, that's very important.

I'm not trying to hang you with a tremendous responsibility. I'm not trying to say that here at this Congress the only thing I should do is to just pound it into you that you're responsible and that you ought to do it and that I don't have anything to do anymore because I've dreamed it all up, you see, and you should get out there and pitch and you should do this and you should do that. And you look at yourself and look at your small zones of influence and you

say, "Well, what could I possibly do?" you see, "I mean . . ." And it makes you feel sort of frantic. I'm not trying to drive that home. All I'm trying to do is to invite a coordinated activity. All I'm trying to do is to help us feel our way through this immediate problem.

We are facing a culture which is cultured in everything but the humanities. For instance, I was reading on a soda-water bottle last night, lying in bed and I had a drink before I went to sleep and I was looking there–sort of dazedly just before I turned out the light, you know–and it says, "This soda water is made by a special formula patented by the soda-water bottling company." And I thought, "Oh, my God, they've even now got a special formula for soda water!" Yes, it's all taped, you see? It's all grooved. Everything is all patented. And we know what carburetors should do and what this should do and how all the technology goes together and how all of the formulas should work. And we know everything except how to be civilized.

And that is our small section of this problem and that is our small contribution to this particular culture. Because Americanism flowing around the world and back and forth across America (and it's come a long way–culturally and mechanically only) would come to nothing. We would not wind up with a cultured or civilized Earth just because the special formula for soda water got to South Africa. We wouldn't get anyplace.

The only way that this planet can get anywhere now is for these communication lines, well plowed in along the mechanical lines on mechanical subjects and so forth–if these also carried–they do, you know, to some degree carry a message of freedom, of this, of that. Americans are supposed to believe certain things and all that. All these things are perfectly good. But they would have to carry a much more concrete message, a much more definite understanding of Man, in order to be valuable to Man at large. And in that way alone, we could avoid war. We could definitely avoid war. War couldn't exist.

Now, I'm not saying that we would eventually become the government of Earth or anything stupid like this. I'm just saying that we should put on the communication lines of Earth the message that Man can be civilized, can be free and can understand himself and can get along with his fellows. And if we put the technology of how to do that on these very same communication lines, then we'd win, you'd win, Man at large would win and we would have, for a change in this downgrading universe, a win and a big win.

Now, we have an opportunity to make that win now. Actually, it's all set up. It's set up with almost great perfection right at this present moment.

Later lectures, I'm going to tell you how we are already knocking off one of the principal goals of Scientology and I'm going to show you how you're knocking it off. But right now, let me say that we've got a big opportunity here.

17

And the reason I'm glad to be able to give you this Congress is to be able to hand along to you what I have found out and what has been put together here in just the last few months that is highly advantageous in driving this thing home. We are tremendously rich in communication lines. We are actually–our ranks are a little thin, but we're really pretty rich in people, by quality, not by numbers. And I think we can do the job. I don't think it's a very difficult job to do from here on out as long as we make up our mind to do this job.

Now, we've had a decade of work along these lines. We've had a decade of training, of codification, of know-how. If there's any know-how left to pick up–which of course there is–but if there's any know-how that we absolutely, essentially *have* to have just to do this job, then I at this moment don't know about it. Because what we have right this minute and that I'm going to tell you about in this Congress, is plenty good enough.

So thank you for being here, and I'll be back shortly.

Audience: [applause]

Thank you.

RESPONSIBILITY

LECTURE 2

A LECTURE GIVEN ON 1 JANUARY 1960

52 MINUTES

It's a scroll.

Oh, wow! I better not read this. Well, I'll just post it and won't read it. Okay? 2

Audience: No. Read it.

Says, "To L. Ron Hubbard: In behalf of the peoples of this Planet, as a token of our gratitude for your tremendous gift to Mankind, and in celebration of the consolidation of Scientology throughout the world this past year, we present this globe to you the first day of January, 1960. The Central Organizations of the World." And they are listed.

Audience: [applause]

That's very lovely and that's very unexpected and probably completely undeserved.

You got a Congress yet?

Audience: Yeah. Yes!

Well, hello.

Audience: Hello!

Hello.

Audience: Hello!

Okay.

Audience: Okay!

Thank you.

Audience: Thank you!

All right. Remember "Okay, Mama"?

Audience: Yes.

You know, I think they still talk about that in this hotel. Well, that's a real nice globe. That's a real nice globe. But I think this globe had better go in my Washington office, don't you?

Audience: Yes.

All right.

You really can't tell how glad I am to be here. You would be utterly amazed how "no-havingness" the world at large is. You'd just be fascinated. It's just one large area of no-have. And in America we have so much and there's so much we can do with it–if we just had a government.

Oh well, we'll pass over that nostalgic moment. It is, however, rather typical of free peoples that their governments stink. It is. But governments should be less, not more. And this is no Third Dynamic speech I'm giving you here. Probably have to be edited off because I mustn't be untrue to the United States Government. I have to support them abroad.

People come around and say, "Why did they do this?" You know, *"Urhurerha!"*

Of course, my private opinion is, "Huh-huh, God knows!" And I'd say, "Well, actually, the American people are one thing and the American government is another. And the American people are just as much at odds with their government as you are with yours."

And they say, "Oh, they are?" That explains it.

But we have a lot of fun–a lot of fun in America wondering what we're going to do with our production and things like that. Well, this problem is not extant abroad. They wonder how they're going to do without their production. And about the only little cross you have to bear is the nonsense that comes out of the State Department and so forth.

3 For instance, I wonder if you know that all the United States Government down here (Christian Herter and the rest of them) would have to do is just say to England and France and Germany and the rest of them, "We want to sign a treaty by which an American passport would be a free passport in your country equivalent to citizenship and an American citizen would be bound, while in your country, by your laws and we want to sign this as a treaty. Here's the line."

And they'd say, "You do?" And that'd be that, see?

Sounds funny, but we're in exactly the same position the Roman Empire was in a couple of thousand, twenty-five hundred years ago. Who wouldn't be a citizen of Rome? And although there were a few countries around saying, "Well, maybe we'd better not have very many citizens of Rome around because there won't be much left of us," they never said it very loud and they never really objected. The Roman civilization covered Earth. This is the next civilization after the Roman civilization to cover anything. And we're the proprietors of that civilization.

They wonder down here—they wonder down here in the State Department how they're going to handle international relations. Well, that's the trouble—is they think there are international relations. There aren't any international

relations; there's just Americanism. Countries have even stopped defending their own cultures. And it'd be a wonderful thing, be a wonderful thing, if an American passport was as free as an American is made in any country on Earth. But the American passport is not as free, simply because somebody in the State Department hasn't found out yet.

We actually—we actually have Earth squared. There it sits. It isn't mine; it's yours. And wherever we are and whatever we're doing, it's too bad we're not backed up by the government too.

Well, enough of that. It's a bit of a worry on my part and the rest of yours part. There are several of you been abroad recently. And it's quite interesting—quite an interesting experience.

One of these days, why, you'll find Chicago everywhere. Or New York. But not, please, California. That's my Iron Curtain. No, kidding, I'm very fond of California, and someday I'm going to take it back. Actually, California is doing marvelously.

Okay, let's get down to something here that's very important, shall we? Let's get down to some technology. Now, I was going to save all this technology until day after tomorrow. Do you think I ought to do it?

Audience: No.

Because if I saved it till day after tomorrow, you know what would happen? I wouldn't have time to cover it. So if I give it to you right now all in one package, it'll take me the next two days to explain it. Okay?

Audience: Okay.

Would you like that right now?

Audience: Yes.

Let's get this off to a high whine like the turbojet racing cars you were telling me about thirty thousand years ago. If anybody restimulates on that one, I'm sorry.

Ladies and gentlemen: . . . I had an old friend once back in Athens who had a slave. He had a slave and this slave's name was Diogenes. And the slave used to live in a barrel. And there were very many stories concerning this slave but, actually, he was trying to find, according to modern books, an honest man. And he used to go around in daylight with a lantern, looking for an honest man.

Now, because of the length of this microphone cord, I can't pass amongst you. I might find an honest man! Certainly, in the last twenty-five hundred years there has been no better opportunity or no group more eligible to deliver one up than this particular group right here and now. None more eligible–but

on the other hand, I might pass amongst you in vain. And that would be very sad. That would be very sad.

But the next Congress, I will be able to pass amongst you and find nothing *but* honest men and women.

Audience: [applause]

Because actually it's as much as your life is worth not to be honest.

If I ever run into this friend of mine, like I lately found Karl Marx–if I ever run into this friend of mine, I'll tell him that Diogenes can come back and start looking and maybe with some success. Because processing today is fundamentally "fundamentalized" and basically "basicalized" on just this single horrible fact: Them as ain't honest won't get cleared, bud.

What do we mean by honesty? In this particular regard, we mean somebody who has nothing to hide. 4

Every preclear you have lost–that is to say, who didn't finish his intensives or his processing and go through to Clear–every preclear that you've had difficulty with, every person who has ever blown a course, every person who has ever blown a session, did so because they had something to hide! And until those somethings are cleared up, they will never be Clear!

And if we were a religious organization going to town on the sin of Man, we would at this moment have it made! We could convince with what violence,

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with what brimstone that you sinners had better come clean or hellfire and damnation was going to be your lot! Man, we'd have it made.

Fortunately, we're not. So we can get something done. The greatest overt act in the world is making other people guilty of overt acts. That is the greatest overt act in the world–about which, more later. So don't think at this moment that I'm trying to make you guilty of overt acts! The only thing I'm trying to do to you is get you Clear! That's all I've got in mind. And that's why no resistance, no attack for ten years has been able to get anywhere on Dianetics and Scientology. Because basically, as far as the subject is concerned, there was nothing to hide. That's why we're still alive.

Oh, that doesn't say that I have told you all. That doesn't say that there weren't times when I could have slipped you some hot dope concerning me or conditions or organizational wiggle-waggles in efforts to stay alive. And that doesn't say that I myself am not guilty occasionally of withholding something from you, because I am guilty of withholding quite a bit from you. But what I am withholding from you, basically, is how rough it's been. I've tried to keep a good public presence going. That's very often been very rough. And *that* I've withheld. But as far as any deep-seated, *cross-purposed, tangled-up pitch*–no, we had nothing to hide there.

For instance, I could tell you a lot about me. I could tell you a lot about my whole track. And some of it the psychiatrists would at once start saying, "You see, we told you. We told you so. He believes he's . . ." But I'm not that one. I just set that one up. But as far as anything withheld on the standpoint of our goals, as far as any errors along the line that had to do with technology, as far as data or anything else that could make anybody better or Clear or make a better civilization, that's never been withheld and it's never been an overt act. Therefore, we're still here. And that, incidentally, is the only reason we're still here. Because don't think, with as much shotgunning as there's been, that we would have survived it else.

Now, where a case left your session and told you that you were a very bad auditor and told you that you shouldn't have been doing it, there was enough truth in the matter for you to say, "Yes, he's right. I'm not as good an auditor as I could be. My TR 4 stinks. So therefore he is justified in what he is saying and therefore I will let him go. And go back to school and learn how to do it a little bit better or maybe I won't audit quite so much. Or maybe I'll audit only easy cases or some other such thing," and there were lots of reasons–lots of reasons–reason, reason, reason, reason, reason–why he should have blown session.

5

But there was a reason that underlay all those other reasons! And that underlying reason added up entirely and completely to just one reason: as a person, he had something to hide. Something he didn't dare let you know about, he felt. Now, in that the preclear made a tremendous mistake. Of all the peoples of Earth, of all the groups of Earth, the one least likely to mess somebody up because they found out something about him was a Dianeticist or Scientologist. These people have my confidence and have had my confidence for ten years. So therefore, it must have been pretty bad if he couldn't even tell us about it. It must have been pretty bad!

But a lot of these things are like the microbe seen through a number of magnifying lenses. And the fellow said, "I did so-and-so," and then he puts a big lens over the top of it and he looks at it–"My God! That microbe looks big!"

And then he thinks, "Well, I actually shouldn't tell anybody, really, about this and somehow or another I will get along without having done so and that will be smart of me because I will get by–I will get by anyway and then someday I will be Clear enough maybe to just as-is the whole thing." *Swsh-swsh.*

And the moment that he did that, he took another *great big magnifying glass* and put it on top of the stack. And now he looked at this microbe, you know? Microbe is about that long by now, you know? Has hair, teeth. And he said, "Well, I'm a pretty bad fellow, but I'll fool them all. I'll fool them all and I'll

get auditing in spite of this and I'll go on and *do good.* And I will *do enough good that it won't matter!*"

And of course, by that time you got this great big magnifying glass put over here, *clank.* And the microbe was now much bigger than he was. Everywhere he looked, he could see the microbe.

And one of these fine days, you're going to get hold of that fellow, you're going to take this little microbe hunter, this E-Meter, you're going to put him on the cans and you're going to find that microbe that diseased his character.

He's going to say, "Oh, no, there's nothing there! No, no, no, no, no. That's me breathing. I can very often control the needle because I'm really OT. And whenever you say 'women' and it dives, that's emotional response because I like them!"

But you're not going to be fooled now. You're going to reach under all these magnifying glasses. You're going to pull this thing out and dump it in the carbolic acid. And that'll be the end of that man's case and he won't blow sessions anymore. He'll just sit there and go right on straight through till Clear. And that's the way it is.

The worst case has the most overts and withholds on all dynamics. 6

Now, let me call something to your attention. Only those cases–only those cases which did not advance at all, one iota, never recovered anything, never

got better in any way, shape or form, harmed us. They were the people who chopped us up. *Why* didn't they ever advance?

Look at the penalty these people were paying–to never get out of the mud at all. Ah, what a pathetic thing. And no Dianeticist or Scientologist would keep them in the mud. And if we'd just known the value of this data that I'm giving you–if we'd just known that this was at the bottom of all of that, how easy it would have been. But as poor old Joe Winter who went this route once said, "What wonderful six-foot rearview mirrors we have with a little, tiny peephole in front."

But that's the history of the failed case, that's the history of the failed student and that's the history of the enemy of Dianetics and Scientology.

He is our enemy because at any time in the last ten years we had the ability to *find out.* And *only those people* are against us who have something to hide. And this is not an opinionated, political datum. It's cast-iron technology and for dramatic purposes lends itself extremely well. But it is simply cold-blooded, advanced Scientology and nothing else: that a case that has something to hide will run–find some excuse to run–and then will sit and jabber, jabber, jabber about how bad you are or we are. And that case dramatizes what's wrong with the case, which is to say, overt acts against the various dynamics and will dramatize it by saying there's something wrong with the auditor, something

wrong with Scientology, there's something wrong with the way it is, there's something wrong . . . Well, we're not perfect–but we're not trying to hide anything.

I took such a case and because he had done something to the organization, I didn't restrain myself from being punitive. I have a well-grooved pattern on being punitive, as lots of people have. You know that if people do something, you're supposed to do something to them, you know? And it's just my standpoint: the guy elects himself a victim, so I say, "Well, all right. You're a victim."

But this fellow said this was bad and that was bad and the other thing was bad in his immediate area and it was all bad, bad, bad in his immediate area and I said, "Then *why* haven't you *done* something about it?"

And he says, "Well, I couldn't. Not in the position I was in. I wasn't in such a position, I was just a junior position. I wasn't–there wasn't anybody anyplace in the whole organization and I couldn't have said anything to anybody and . . ."

I said, "Well, *why* haven't you *done* something about it?"

He says, "But"–*boom!*

We haven't seen him since. Because any thetan has the potentiality of doing anything to correct anything anywhere! And he knows it. And what he does every day is the sin of omission in that he doesn't straighten it all out. And that, any case, no matter how honest, is living with at this moment.

7 Now, if you can stand truth, you'll live. And if you can't stand truth, you won't. And the dead ones of this planet who are walking around zombielike in the dark shadows and slippery alleys of the world can't stand truth.

And there's been an operation here on Earth which has totally dedicated itself to making truth about yourself totally unpalatable. Now, I won't mention any names and never do mention this particular organization, but its specialty is 100 percent making you guilty of an overt act. It tells you what sin is. Out of *what black morass* do they tell *you* what sin is? If they'd used a handkerchief more often, their own noses would be clean enough to tell you what sin is. One of these days, we're going to have a collection fund. We're going to get it together to buy handkerchiefs for this organization so they can have clean enough noses to tell the rest of us what overt acts are. Sound like a good project?

Audience: Mm-hm.

Now, I don't mean to be necessarily hard upon your bank. But the last few thousand, few hundred thousand, few million, few billion years, have been "kind to the bank" period! And now I think we can afford a new slogan. Because "be kind to the bank" hasn't worked. And "use the bank to control" hasn't worked.

So our slogan here for a number of years has been a mathematical formula which says "no bank = people." Works, too. But how do you get no bank? How

do you take the Freudian unconscious, reconscious, deconscious, munconscious and "unconscioulize" it? How do you pick the id out of the lib? How do you get rid of the reactive mind? How do you scotch and scrap off, wipe out and erase the facsimiles of engrams which bedevil Man's days and nights? How do you do this?

Well, for ten years we've had a lot of technology. For ten years we've been able to do a lot about it. I don't think there's very much phenomena left in the bank that we haven't discovered one way or the other, one time or another. Phenomena that we haven't looked at is practically nonextant. But what held it in place? Why did it continue to stay there? Why, with all of our hard work, did we still have people being uncleared? What reward was this for the labors we invested as auditors to have somebody sitting there still going, *"Nyaaah."* Oh, why did it happen? Why did it happen? Why did we still have aberrees when we should have had Clears, hm?

Well, I'll tell you something. This phenomenon has been running alongside of my auditing for a very long time and I've just been sufficiently unobservant to see it until recently.

I was auditing a fellow in the–as you'll hear on one of the tapes, if you ever hear the tapes of the Melbourne ACC. And I'm auditing this fellow in an auditing demonstration. I say, "All right. Tell me something that you could

let me know"–or "Think of something you could let me know. Now think of something you could withhold from me."

And he answered this several times, very glibly. *Po-pollok, pocketa-pock, pocketa-pock, pocketa-pock.* "Yes, I could withhold that from you." All of a sudden he says, "You know, withhold from you? You know, that takes some doing!"

8 That was probably the only reason my auditing was faster than other people's. Matter of altitude or something like this that the person couldn't withhold things from me. That was why–people got Clear and I never paid any attention to the fact, I just thought they told everybody these things, you know?

But I used to get more Freudian traumas dumped in my lap about their sexual irregularities when they were three. You know, it's really amazing to have a fellow who devoted his entire life to exploring sexual irregularities at the age of three. I'm glad that he did because he gave us some dope and left a tremendous area with some knowns in it instead of totally unknown. But nevertheless, now that you look back on it, it's awfully hard to be sexually irregular when you're three. I apologize to those younger thetans that are in our midst here for making a crack about it.

But wherever a pc sits down and starts telling you all, all you have to do is listen. Well, that doesn't say necessarily that they have to tell you everything they ever did and all the crimes they've ever committed and all the irregularities

they have ever gone through, in order to get Clear. That doesn't tell you that, but it tells you that those fellows that don't make very much progress in auditing or that the auditing is slow on–it tells you that those people are sitting on one that would blow the head off the purity league very easily. And you realize, of course, that most purity leagues are very hardened people.

Now, the person who makes no advance at all, who never gets anyplace at all–oh no, *tsk!* I'll have to let you in on this–amongst us Scientologists, I'll just have to let you in on this: the person is guilty of a crime for which they could be jailed or punished in this lifetime if it were divulged.

Now, when you get into *that* level, you've had it. In other words, he robbed a bank or something. But the crime is serious, and the person could be arrested for it or punished for it in present time if it were revealed. And this fellow, by the commission of that crime, *trapped* himself as far as auditing was concerned, *unless* he actually *does* straighten it out one way or the other and get it cleared up, because his case isn't going to move that far until he does!

For ten years we've seen this phenomena and we wondered what it was all about. We wondered why we couldn't audit anything on this fellow. He just, you know, sat there, you know. "Yes," he'd say, "yes."

And you'd say, "Double match terminal a couple of dogs now."

He would. "Yes," he'd say, "yes."

End of session come along: "How do you feel?"

"Oh, I'm–feel terrible."

"Thank you. That's it."

Why? Why? Why? Well, we already know the technology: he's auditing across a present time problem. And it comes under the heading of the technology which we already have, which is a present time problem or an ARC break.

9 Now, he can't go into two-way communication with the auditor, so he never goes into session! He's never in session because he can't be in two-way communication. And he can't take his attention off of what his attention is fixedly on and put it on any other part of the bank, because he has a present time problem all the time, whether he realizes it or not. He doesn't know it, he just kind of "knows" it, you know?

And his attention is always fixedly on this thing. But it's the one thing that he can't reveal which makes a total plug to any auditing happening. And there it is. And it just locks him up just as nice as though they'd thrown him in jail.

I can tell you something. It'd be better off to be in jail than we'll never have Scientology work. Wouldn't it? Because that means you're going to be in jail from here on out. Locked up in a ruddy head with no freedom and no power. That–I tell you, that's a sentence, isn't it? Not even until death do us part.

But forever and ever and ever as long as ye shall erg. That's how long. Fellow has passed sentence on himself already.

But that doesn't give him any right to give the auditor the bad time that he gives an auditor, does it? Hm?

Male voice: Nope.

Because he now blames the auditor for what he himself won't divulge and he says it's the auditor's fault.

Well, basically, technologically, it has been our collective fault for not getting our cotton-picking fingers deeper into his cotton-picking reactive bank with one of these things.

Now, these things are now available–actually are manufactured on every continent. Nice gimmick. And they'll tell you what the score is. And they'll go for broke. And there's things now–there's by the way a new booklet on this, a new Electrometer booklet–and I'm going to give you addenda to that booklet right here in this Congress concerning the functions of this here particular gimmigahoogit with the electronic whizzlebubs.

There's a lot of things to know about this thing. And one of them is that the person who has the greatest crimes has the least responsibility on all dynamics and at first registers the least on a meter. The meter only registers those things he still has some slight responsibility for. So there's ways and means of walking

around a case on one of these meters we didn't know about before. And the greatest condemnation, you might say, of a case is that it didn't react on a meter. Case didn't react very much on a meter? Well, the auditor knows where to go from there.

Another thing is–I'll tell you more about it later–but the needle is not as important as the motion of the Tone Arm. The motion of the Tone Arm is a better detector than the needle. Interesting, huh?

10 Now of course, this machine here–you young sprouts that are in the audience will probably live in a civilization where to get a job you'll have to be checked out on an Electrometer and where they won't have unreasonable and destructive revolutions for the excellent reason that most of the criminals are missing out of the society.

Now look, there are a lot of people in the society (quote) "doing good" or "trying to change the society" because they themselves owe a debt to society which they are trying to pay in an oblique way.*

I'll tell you something very funny: that is simply a compulsion never gets anyplace. All of us owe a debt to society as far as that goes. We owe our services on all dynamics. But when we have to give them under compulsion, they don't

*Note: This section of the lecture has a change in sound quality as did the original recording.

work very well. So this idea of "the fellow is trying to do good because he has been so bad" generally winds up with us all in the soup. Funny part of it is, he'll do ten times as much good, a thousand times as much good, if he himself doesn't have to do any good at all. Quite remarkable.

So there's *no* reason for this mechanism beyond the fact that certain individuals individuate and fall away in the society, fall away from the dynamics to such a degree that they become something else than human, become something else that isn't alive, that's sort of a synthetic something that crawls through life and tries to get along.

When you try to audit a person who is guilty of too many overt acts, he makes no progress. When you audit a person who has a few he had better not say, he makes slow progress and is once in a while a little blowy, once in a while tries to leave, once in a while tries to get out of school or get out of a session. And we've long since known that when we got somebody with hardly any, up the line he'd tell us those.

It's an old HGC phenomenon: The fellow comes in and he says, "Sh! Do I gotta go so loud to get rid of it?" And he goes out saying, "*Wtsch!* Tell anybody you want." Get the idea? I mean he had a change.

Well, we knew that, but the reverse was actually what we were looking for. We were looking for the fellow who was doing this, you see, to find the fellow

who was causing any trouble, to find the fellow who wasn't doing constructive things, to find the fellow who wasn't getting the show on the road. That was the destructive person.

You are looking here–and we will go into it much more later–but you are looking here at something–something that has very far-reaching ramifications, something that goes out across a great many future millennia. You're looking at something here which has meaning.

It only takes one cognition on anybody's part to just go for broke and make it true–a world without criminals, a world of effective people. Oh, the only cognition you have is it isn't necessary to have overt act-motivator sequence as part of the game! The second you have a subjective reality on that, you just drop the rest of it as though it's hot chestnuts, just *brrrr.* As a matter of fact, the overt act-motivator sequence game–"You're guilty, we'll punish you. I'm guilty, you punish me. I'm a victim, therefore you've done so-and-so. You're a victim, therefore I've done so-and-so"–this isn't even vaguely necessary to any enjoyment of life or any game of any fun!

11 You just look it over and you'll find out that all the games you've enjoyed had nothing to do with the overt act-motivator sequence. Very funny.

It's the overt act-motivator sequence which puts the end to all games. Doing things to people and having to punish them and be punished by them and all of this sort of thing is a sort of a sordid, last-ditch activity which people hope somebody will mistake for a game. But that's about as far as they get with it. They really don't have a game at that level. So it actually is antiquated. There's many things you can do without going into that.

Now, if these statements of mine have upset anybody, I am truly sorry–for their case.

For instance, there was a little girl who wasn't making very much progress. She was a civilian from out in town; she wasn't a Scientologist. And she wasn't making very much progress and I noticed her face was getting sort of sunken and she was getting a little bit haggard under her auditing and was really going along with it all right, but somehow or another wasn't quite getting much benefit from auditing and so forth.

So I sat down at her desk the other day and I said, "You know, girls do a lot of things in life. They think they're all very reprehensible. Matter of fact, I wouldn't be a bit surprised but what you don't think that you've done something that if Doctor Hubbard heard about, he'd sack you." I said, "Well,

the funny part of it is," I said, "I don't think you could do anything that bad. Next time you're audited, why don't you tell your auditor all about it?"

So she did and her case went zoom! It was very reprehensible. Something on the Second Dynamic at the age of eight. Pretty bad, you know? But she was sitting on a big withhold.

12 Now, a person's overts and withholds on any or all dynamics are the only reason their cases stay bogged! And it gets back to the definition of *Operating Thetan* which is willing and knowing cause over matter, energy, space, time, form and, of course, thought and postulates–Operating Thetan.

The horrible thing we have to face up to, if we're going to get anyplace, is: We done it. And I'll talk to you later about responsibility. We're actually not trying to hang people left and right with this thing called responsibility.

But we are saying just this and I am telling you just this: True recovery of one's beingness goes along with one's realization that he has been the cause of any difficulty he has ever had. And that's an awful tough bullet. That's so tough that you probably won't make it for hundreds of hours of auditing.

It's all very well for you to step up very happily, you know, and say, "Well, that's right. Ron says that. And there's nothing to it and I'll get down here in the auditing chair and I'll sit here. Ha! Now, what can I be responsible for? I can be responsible for all the difficulties I've ever had."

And the auditor says, "Well, all right. Well, just tell me one you could be responsible for."

"Well, I could be responsible for . . . No, I couldn't be responsible for that difficulty at school. That was her fault!" And there derails that set of flatcars right off into the woods, see?

No, we got lots of them–lots of things we're not willing to take responsibility for, but it isn't responsibility we're trying to hang people with. We've got lots of them.

And right away, glibly, we say, "Well, is that all it takes to be Clear? Who'll listen to me? Who'll listen to me? Listen, I–yeah, I'm willing to take responsibility for everything. Yeah, I caused *all* of my own difficulties. Boy, I was"–*boom!* And you collapse on that point.

Now, the point I'm trying to make is simply this: that the state of Clear is the state of being admitted cause on all dynamics. And you have been, but you haven't admitted it. And that's the auditor's job: to get you to.

Thank you.

OVERTS AND WITHHOLDS

LECTURE 3
A LECTURE GIVEN ON 1 JANUARY 1960
61 MINUTES

Now tell me something now. Did anybody get restimulated in that last lecture? **2**

Audience: Oh. Yes.

Look, I'm terribly sorry. I'm very, very sorry. I didn't really mean for you to. The kindest thing–the kindest thing to do would just be to leave the subject alone after that, wouldn't it? Huh?

Audience: No.

Just abandon the whole subject.

Audience: Various responses.

Huh?

Audience: No. Keep your process going.

I've just been accused here of a breach of the Auditor's Code unless I continue to talk about this. Want to hear some more about this?

Audience: Sure. Yes.

All right. You're for it. You're for it–overts and withholds. How does a thetan get less space? It is a very simple mechanism. He does something which he thereafter can't do again because he mustn't, so he withholds it. And once upon a time he could reach clear out to infinity, couldn't he? And then he reached clear out to infinity and decided he had done something that he shouldn't ought to do again. You know, reach for the jam pot–"Better not do that again." So after that, he withholds reaching for the jam pot. Right?

Well now, he continues to withhold reaching for the jam pot from there on out. So then he does something else that he shouldn't have "overted" and when he did that, he then realized that he should not have done that, so he doesn't reach in that direction anymore, does he? He withholds! He not only does not reach–that's what we kind of thought, you see, that he just really didn't reach anymore in that direction. *Oh no,* that isn't what he does. He *withholds* from reaching in that direction. So then he does something *else* that he says, "I shouldn't have done that," and he *withholds* from reaching.

"I'm blind! Oh well, let's see, now, if I get some auditing–if I get some auditing, well, I don't necessarily have to give up any of these withholds,

because I'm dangerous. But I will just sit there and the auditor will audit me. And if he audits me, why, somehow or other, mysteriously . . . Let's see, without my ever reaching again in any of these directions and if I continue to withhold real hard, so as not to damage the auditor, I'll get Clear. Ouch!"

Now, that's the state he's in. That is a pc. And we can laugh because we have the solution. But until this time it was "Don't cheer, boys, the poor devils are dying." Get the idea? Well, we can laugh because it's ridiculous.

Some of the things which people are withholding are incredibly stupid.

Now, when I made the last lecture, there were several people present–some of those in the back were saved because the PA system was down slightly and they didn't hear too well. But, most of the things that went through your mind that you were withholding appeared to be pretty darned big with a kind of a reservation on the tail end of it, "Well, it's really not so big. I could probably tell an auditor. But of course, I won't have to, but I've got to, but I won't have to because, of course–no, I . . . There was a fellow I knew once down in Tucson that was very sympathetic. I might be able to tell him. Um, he couldn't hear good. Now, let's see, just how would I go about doing this so as not to injure my reputation?"

Well, this is how we have failed to have as much Third Dynamic in Scientology as we could have. Because it's that reservation of "Who could I tell?" which

withholds one's total participation. That reservation of "I mustn't tell anybody, ever, anything," of course, just eventually separated one out. That just took him out, not only of Scientology, but took him out of the human race.

Now, this is not a comment upon your particular overt or withhold. I say that seriously; it's not. But the same mechanism that you looked at with regard to who you could tell what to–that same mechanism, blown up Lord knows how large–is the criminal. I'm not trying to link you on the same chain in any way, but I'm just trying to show you, you can get a subjective reality on what this boy is all about when you realize that he has totally withheld to such a degree that *he isn't* at all. And he has assumed a total uncontrolled valence or a false beingness over which nobody or anything has any control of any kind whatsoever and has moved out into this and it just fires off automatically. See? He isn't there; he's withheld himself right out of the human race, you see? But he has this valence or this false beingness, which he says is a self. That's not your little thing of being in Mama's valence or Papa's valence, this is really *outside* of any livingness. He's dead! But there's this animated structure that kind of fires off on a stimulus-response. See, he's withheld himself right straight out of the human race.

He has no responsibility on any dynamic for anything. Therefore it doesn't matter what he does and any stimuli gets any response. And there's a gold

fountain pen lying there and it just leaps of its own accord into his pocket. And there's a car there with a key in the ignition and obviously key in the ignition means drive the car; he just drives it.

Now look, this fellow got there from punishment. And you in Scientology 4
have been absolutely right: punishment never got anybody anyplace. He got there because of enforced withholds. And these enforced withholds wound up eventually into putting every action he did on total automatic. And putting every action on total automatic, then there is no such thing as right or wrong or criminal or good or anything else. He becomes an automatic mechanism which just robots through life doing criminal actions. And you're going to punish this man? You're going to punish him into being good?

Oh no. There's only one way that that *could* work and there isn't a police force in the world capable of enough violence or overts to make it workable and it's not workable anyhow because we just keep picking him up in the next life. And that's "Wherever he's found, kill him!" you see, but that's just more of this, isn't it? And that was a stopgap.

So it was either total savagery and remove it all to the next generation or it was be effective. And as far as criminality is concerned, we're in the position right today to be effective. And it's the first time anybody has been effective.

There's nothing that's going to work of any kind whatsoever with regard to this particular personality but rehabilitation as a human being and put him back in the human race. Because a human race can't run with a lot of nonhuman robots roving around in its midst!

Now, that is the extreme–that and of course the insane and of course the official that goes to war because his diplomacy has stunk for ages. These criminals, these insane, cannot be handled by any mechanism the society has available except what we know. And we have just gotten to a point where we can handle this.

That gives you some sort of an idea of how far Man was into the dark ages with regard to justice. But it tells you that, somewhere along the line, a halt has to be halted on this subject of the automatic, self-firing personality that has no responsibility or [of] any kind on any dynamic. It makes one's flesh crawl to realize that such a person might wander in toward the automatic push button which sets off all of the guided missiles. Because basically when he's gone down into a personality of this character, the only thing he can do is confuse and destroy. Those are the last abilities of a person; the last abilities are confusion and destruction. When you see a criminal, that's what's going to happen in his vicinity: confusion and destruction.

5

There's all kinds of interesting automatic-firing mechanisms in a criminal intelligence. Something like this: "Oh, I will be good. I have now learned my lesson. I will now be better and I will go straight." That's just an automatic-firing mechanism; it has nothing to do with it. See? You just push the proper button and it says, "I will now be good. I will now go straight. Oh, please do not punish me anymore, because I am now going good and going straight." You see?

So we all say, "Well, let's give him another chance. After all, he has admitted his guilt." What's admitted his guilt? What has? What little robot-gimmick machinery fired off and admitted guilt? It's just another gimmick.

Now, the person, of course, will put up some kind of a semblance of being auditable. And you've run into such a case. It evidently is auditable, goes through some sort of a propitiation, gets no better; is auditable, goes through a propitiation, gets no better. Of course, it was never auditable in the first place.

Why? Because there was *nothing* there to be causative. You had to find that tiny entering point of the individual where the person could be cause and increase that point up to a point where you had a person there. That's a long road.

Now, you compare the things you thought about when I was giving the last lecture to that extreme case and you see you haven't gone very far down the line. Just look it over. You know what you're doing. You know right from wrong. You can still feel. You do make some progress in auditing, great or

small, so you're not even in an extreme extremis of cases. All anybody here would be hanging up on would be some little gimmick like making a pass in the wrong direction at the wrong time. Seemed like a good idea at the time, but . . . Or maybe signing more checks than one had money in the bank. Something stupid, something minor.

But minor, mind you, out in the broad perimeter of life. And don't think for a moment that I think you think it's minor. You don't think it's minor. See, you say, "Oh, I don't know. Looks pretty big to me." Yeah, well, that's right.

6 You know, Man is basically good. And you know, that's his difficulty. That's what's wrong with him.

I followed this thing down–I followed this thing down a long distance and almost wept when I finally discovered that the fellow was withholding himself because he didn't want to do harm to others.

Society has believed that Man withheld himself because he was afraid he would be punished. But when we examine that a man can only be cause–you'll have to examine that one in your spare time. It is too incredible to be embraced in a single gasp. Nothing can be done to you. Honest. And when we examine it in that light, we must then realize that a man is withholding himself not because of fear of what will be done to him–that he is just excusing things with. He's just paying a breath to this. He's just saying, "Well, that's the way

it is. That's why I'm doing this. If I steal a car, I'll be punished, and therefore I won't steal any more cars."

And the cops go on the basis that if they catch a kid early enough, why, he ceases to be a criminal and, you know, and he won't steal any more cars if he has been scared. And even some of you have gone for this philosophy. I found the kid later on, you see, and it hasn't done anything. It just made him be more vocal on the subject, you see?

Now, if he's brought to a position where he himself on his own volunteering cannot withhold anymore–you see, when he himself can no longer withhold, he's out of control.

Now, we get this very interesting regimen here: it's the ability to *selectively* 7 and *knowingly withhold* that we are rehabilitating. We're not trying to shake everybody down for all of his secrets. Different look, isn't it?

When a person is no longer able to withhold, he is no longer able to be good, so he just abandons himself into a total degradation and says, "Well, I'm–I'm just no good. I'm . . ."

I ran into a criminal one time–I think it was in Wichita (I was processing him; he had a paralyzed left side)–he was no longer able to withhold his primary dramatization which was to beat up fellows in alleys and take their money. He'd find a fellow near an alley or in a room, he'd beat him up and

take his money. He couldn't do anything else. He had even gone to a point of paralyzing one whole side of his body to keep from doing it and it still hadn't worked! So he'd just abandoned the whole thing and he'd just given it all up and gone over into synthetic valences and wasn't there anymore, wasn't accountable, couldn't be responsible for it, anything of the sort; he was a criminal.

All right. So Man is basically good.

Now, somebody comes along and teaches him what being good is. That's quite a trick. The only moral codes you have in Scientology have to do with auditing and that's a technically moral code if you want to put it that way. If you don't audit that way, auditing doesn't occur.

But please call to my attention my own words if I ever, in some lapse of God-'elp-us, write a moral code of what being good consists of: step A, B, C, D. Get the idea?

People really start skidding when they go up mounts and get the hot dope out of the lightning *zoks*. Because whenever you run into a moral code, you run into violations of it as a code. "Honor thy father and thy mother." Well, that's all right. That's a nice thought. That's sweet. But unless it's accompanied with "Honor thy children," it's a stuck flow. Doesn't work! It's not something that can be broadly applied. That's the frailty of a moral code.

For instance, somebody says, "Thou shalt not kill." Great. You like steak? Well? Do you like steak?

Audience: Yes.

All right, thou shalt kill then. Oh, but they say, "Well, they didn't mean that." Oh, yeah, that's the trouble with these moral codes: they just didn't mean that. They didn't mean it, you know? There's differences. There's variations.

You say, "Well, thou shalt not kill thy feller human beings."

"Oh, that's what you mean? Oh, 'You shalt not kill thy fellow human beings.' All right."

"Attention! Squads east! Squads west! To the rear hup! To the rear hup! To the rear hup! Here's a gun. Ready on the right. Ready on the left. Ready on the firing line. *Fire!* It's patriotic, son."

"Yeah, but how about this thing 'Thou shalt not kill'?"

"Oh, they were Japs."

"Oh. Japs? They're not human beings then?"

"No. Yes. No. Yes."

Now look, every time you lay down one of these broad ones whereby you have a code that says, "Thou shalt not" and "Thou shalt" and "Thou shalt not" and "Thou shalt" and "Thou shalt not" then the shalts become shalt-nots and the shalt-nots become shalts until all of a sudden everybody goes adrift and

"being good" is the equivalent of being, oh, I don't know, a Turk pirate or an archbishop or almost any pursuit of lower activities.

Now, you have a problem just in this one fact: the interpretation of what being good is. And I think it was Dianetics that first laid this down. Now, this happens to be a fairly workable one, providing you don't work at it so hard day and night that it wears your wits out. And that is: good would be the greatest benefit for the greatest number of dynamics involved in any given situation; in other words, the optimum solution. The greatest good for the greatest number of dynamics. We've known that for a very long time.

Well, you can work your way through on this sometimes and you can kind of make yourself come out right when you shouldn't occasionally, but the greatest good for the greatest number of dynamics.

I remember vividly hanging whirling dervishes just as fast as I could get my hands on whirling dervishes. Any time in the Middle East that you were trying to get going on some kind of a military expedition, out of the desert would come the whirling dervishes and they would say to your troops, "Lie down. Go away. Skip it. After all, you are now attacking the bloodline ruler of the prophet Buluhya" and so forth. In other words, you were just dealing with a bunch of lousy spies or something of the sort, so you'd just hang the whirling dervishes.

Well, that's an overt act, basically, unless you realize that if you let the whirling dervishes come in and disrupt your troops, then the order and discipline of the entire area and district that you were associated with would just go by the boards. And some king, satrap, sultan, Lord knows what, that had usurped some power and he was busy killing people as fast as he could exercise his eunuchs and so forth, you know, just execute, execute, execute, execute, execute, you know, tax, tax, tax, tax, disrupt all the trade. Those boys used to have a wonderful idea: they thought government consisted of taxing everybody all the time of everything they had.

I don't know. I don't think any governments since that time have had that idea. But they totally lost the idea of what a government was. And a government is simply and totally a body of men working for the public good and serving the public. And they kind of miss that one, you know? They get elected, you know, and they think somebody elected *them* to *be* somebody. No, they elected them to *serve* the rest of them. They don't get that idea very well and it kind of drops out of sight every now and then and you have to punch it back up and put it back in line again.

But all right, if you didn't kill the whirling dervishes, you didn't have any troops and the whole district was upset and all of a sudden the men, women, children were all starving to death and the trade was stopped and everything

had gone *boom.* So did you kill whirling dervishes or didn't you? See, was it an overt act or it wasn't. Well, obviously it couldn't have been an overt act, but at the same time it was an overt act. Get the idea?

But you had to figure it out on the optimum solution. Was it more harmful to the greater number of dynamics to get rid of this particular set of whirling dervishes than not to get rid of them? And you acted accordingly.

Now, every time you have done that, you've come out all right. See, you haven't had anything to worry about when you did that. So you said, "Well, that was in the line of duty and that was the way I was supposed to do it. And *I* did it!" Ah, it's the things that you did and then you said, "Oh, I didn't do that. That was bad. I regret it. Wish I hadn't done that. Don't know what was the matter with me. Didn't have anything to do with the dynamics." Get the idea? Those things are the overt acts.

And, boy, they are so hidden! They are so hidden! A person *absolutely* buries some of these things so deep that although he knew about them all the time–he's walking along the street and he says, "Well, got a clean conscience. I've told all. I told my auditor about Ruth. Henry. I told the auditor about that bank thing. I told the auditor about what I did to that cat when I was a little boy. I told the auditor about, yes, stealing the apples from the old lady. You know? Yeah, should feel a lot better than I do feel but . . . Let's see, and I've told the

auditor about–oh, yes, told the auditor about being nasty to my mother and putting the bucket of soapsuds all over the back steps so that she'd slip and fall.

"Yeah, I'm pretty cleaned up. Scientology doesn't work very good. I just don't feel very good. Something wrong here. But I've told him everything anyhow. I've done what Ron said had to be done. And there's nothing else.

"Oh, no! No. Oh well, that–that was just one of those things and there wasn't anything you could do about it and . . . Well, I just wasn't myself. Just wasn't myself. That's what that was. No need to tell him about it because–just upset him.

"Just upset him. That's right. Just upset him. Well, I'll just tell myself about it.

"Funny, like I–I kind of knew about that all the time, but I just never seemed to call it to mind. You know and I wonder why I didn't call it to mind. It seems to be very peculiar.

"Well, it's probably something that was done to me way back in the past and therefore I did it then and it probably is so far out of my perimeter of behavior that I don't have to worry about it. God, I've got a headache!

"Well, anyhow I've–that didn't have very much to do with me, so we don't have to do anything about that one. Now, I've done everything Ron said, so now I should get Clear pretty soon. Well, maybe I'll feel better about it next session!

"Now, how the devil did I ever get into such a thing anyhow, you know? Could that have been I? Could that have been me that did that? No, that couldn't have been me. You know, I think I'm dreaming the whole thing up! Oh, I'll tell him. Ah, that makes me feel–oh, Christ! I can't tell him!"

That's the one! That's the one that's going to get you. But just go on and ruin your reputation. Throw yourself on the pikes and skip it!

10 Now, what's the keynote–what's the keynote–we'll talk about this later in the Congress–but what's actually the keynote of such an experience?

This is badly stated because we have too many connotations for the word *responsibility* and the only reason we can do this trick now is because I finally have found out the exact anatomy of what responsibility is and we can run it in other terms, much better terms that preclears respond to very rapidly and come up the line. Because you've run responsibility on a lot of preclears and they didn't go anyplace. Well, that's just because they thought responsibility was something else. Well, I've had to be able to get exactly what definition of responsibility works as a process. That was the trick.

But it's a matter, shall we say, basically of responsibility. And the things a person couldn't take responsibility for are, of course, the things that are most alien to him. And he does something, he can't take responsibility for it and he doesn't know what the devil got into him. He can't take responsibility for

it, but he did it, but he didn't do it, but he did it, but he didn't do it, but he couldn't have done it! And that's inevitably an overt act. And one of the things he can't tell you is what it's an overt act against.

You say, "All right. Which one of the dynamics or which person is this thing you've done an overt act against?"

"Oh, well, nobody really. Myself possibly. Nobody else. I'm the one that suffered for it. Nobody else."

And that's just the whole thing. He just can't even fit these things to the dynamics. It's a missingness of responsibility. There has to be a certain amount of responsibility present to have memory.

Now, identity is one of the big clues to all of this. Responsibilities on identity 11
is a tremendous process. This is one of the great processes, if run right. But when you no longer feel responsibility for a person you have been and now are not, you of course forget him or her. That person is no longer extant, even in memory, because one is no longer responsible.

The unreality one runs into on the whole track. And these people that just say, "Live before? No, I've never lived before. I can't get the slightest idea of any past lives. I never lived before. I have no reality on it. I'll tell you intellectually I have had people and even preclears that have told me that they have lived before. And for the benefit of the auditing and the case, why,

I will take it for granted that they have lived before. But not for me. I mean, after all, I've just . . ."

You're just looking at a terrific lack of responsibility on identities. That's all. And the second you improve responsibility for identity, this person's whole track memory turns on. That's what's got us into whole track in the first place, you know?

Just as a side note, I was getting–I was getting amnesia. I couldn't remember some places. You know, I'd say, "What was my house address in 1610? I'm going crazy, losing my mind. Let's see. Yeah, it was 22 Athenian Road, Athens. Yeah, that was my address in–that was my address in 351 B.C. Yeah, that's right. And my address then was so-and-so and then we moved to so-and-so and so forth. And then the next life it was so-and-so and so-and-so. I can't remember my address in 1610! I'm going mad."

I've had one goal, by the way, in processing and so forth: just to get these amnesia spots cleaned up, you know? I know I'm nuts!

Then I run into somebody that says, "Past lives?" Or somebody that says, "I've got a pretty good reality on having lived before. I've run into a facsimile."

You see, all we're looking at is degrees of responsibility, that's all, for identity, for beingness, for life, for time and so forth. Just degree of responsibility; that's

all it amounts to. One is unwilling to take responsibility in certain zones and areas, one forgets.

A person with a bad memory has a bad level of responsibility and that's one for you to put down in your book. Their responsibilities are poor. In other words, responsibility and memory, responsibility and identity, so forth: these things go right straight together. Irresponsibility and amnesia and so forth: these things go together. And that's what, basically, a lot of this is about.

Now, I have had that as an auditing goal to get a lot of these things patched up and so on. And when I get audited and so on, why, it's generally to put together things of this character and a half a dozen other things, because I'm going for OT and getting not enough auditing to get there. I'm mad, mad about it.

You're mad–you're mad because you're not getting enough processing. You ought to hear me sometimes. I frankly don't know what my address was in 1610, see? Maybe it was the county jail. Probably was.

We fool ourselves all the time. We fool ourselves continually about these things. We fool ourselves about life and fool ourselves about our motives and so forth. But every time and everywhere that we fool ourselves, we are simply being irresponsible for the dynamics one way or the other. And of course, the First Dynamic is one of the dynamics.

Now, the fellow who embroiders you a fancy fabric of romanticism–he isn't doing you any harm. But the fellow that says to you, "I don't have to do anything about you because I am not responsible for you. You live your life and I'll live mine"–that fellow is doing harm. Because, basically, individuals do not live alone. They can't live alone. That's it.

You were never unhappier than the last time you flew out into the firmament and went past cloud nine and met no friends on it. Or a few hundred years ago when you, swallowed up by various propaganda systems, decided to go look for Heaven and meet Saint Peter or something like that, see? You got an idea after a while you'd had it, because you didn't find him. I bet there's more thetans going around even now, you know, saying, "Gee whiz. No gates, you know?" I don't know what theta trap that was that had gates. And of course, the trick on–I'm sorry if I abuse your religious sensibilities. Actually, I'm not at all, but I will say that just to be polite. Ahem. [laughter]

13 If there's anything that gets my goat, it's somebody that will foul people up to such a degree that they can't find their way around. Or who put out a philosophy saying that "You can do what you want to do in this life and mess up what you want to in this life. It doesn't matter,,because you will never have to pay for it. You're not ever going to live again."

And then, by golly, you who didn't straighten out–you were the head of the whole school system in the whole district and you could have straightened out the various abuses amongst the teachers and you had this philosophy, you know, and, "I've never lived, never going to live again. Never lived before. I'm just here and I'm head of this. And when I die, I'm dead. And when I'm gone, I go to Heaven or Hell or some place to my just reward and that's all there is to it and . . ."

You were head of the school system. You step under a truck or something like that or eat some of these best-advertised products on TV, go by the boards, pick up a body, and Miss Gooch and all the Miss Gooches that you had ample opportunity to straighten up are now teaching you.

Now, that's a very narrow, superpersonalized attitude about it. But I had a very, very well-educated, apparently very learned professor of physics of Columbia University tell me that he had never worried about atomic fission particularly, because he'd be dead before anything happened to Earth. And didn't matter whether he was killed by the atom bomb or by some other means, didn't matter, because he wasn't long for this world. And he died a short time afterwards. And I imagine now, here he is, a kid in New York or something like that, pushing up along the line and, believe me, somewhere back in his consciousness is some little tickle-tickle, whir-click, you know? Every time

he reads in–the bomb, "Disarmament Proposed," you know? It's right on his track–he's just not taking responsibility for it–was his conversation with me about the subject of teaching some of his students some responsibility for their mechanical advantages and for their machinations on the subject of atomic fission. I told him he ought to teach them some responsibility in the field of the humanities if they were going to fool around in the field of the sciences. And he said, oh, pooh-pooh-pooh, he was going to be dead, you see, and all this rigamarole. And here he is. He must have some inkling of this, see?

That's all very well to sail along up the track with no responsibilities whatsoever, expecting to land someplace, but nobody is going to be very happy doing it. Their responsibilities of their memory are actually not adequate to the situation–to the situation of their own livingness. That's all that it amounts to.

14 Now, what is an overt act? An overt act–you could classify it in various ways. You could say an overt act is something that was not for the greatest good on all of the dynamics. Something of this sort. Or something which inhibited the future survival of, or you could say an overt act was giving something an experience which it couldn't experience. There are various ways of doing this, but there's no reason to define it, because you know all about it! Now, that's the trick, that's what it's all about.

Now, the thing that was difficult to do was to define responsibility so that it couldn't miss as a process. See, that was the trick. All right. Now, we got that. Now, the other one will come out.

So there's no sense in defining what an overt act is and therefore a moral code is just that much wasted lead pencil, stylus or wax tablet or stone or hammer or chisel or whatever it is they write them on. Because everybody knows what an overt act is or they wouldn't suffer from them. Now, an overt act is what you suffer from and that's about as far as you could define the thing, you see?

The thing which you are suppressing and mustn't tell somebody must have been an overt act! See that? That's what an overt act is. An overt act is that thing which a person feels he'd better not do again. Simple as that.

Now, wherever you try to define it further than that, you get into trouble. Man is basically good. He restrains himself, restrains himself, down to the point where he loses himself. And after that, unfortunately, the only real evil takes place. Having lost himself, there's nobody there representing him but an automaton which is consciencelessly going through a series of motions and you get criminality.

So, a basic–a basic overt act could be said to be irresponsibility for identity. Now, I'm afraid there isn't anybody in this room that's committed any real ones.

Female voice: I don't know about that.

But I'll make you a bet that there's nobody in this room–there's nobody here would have that much confidence in himself. In other words, I don't think you'd have as much confidence in your overt act record as I have in it. Do you get the idea? That's because I have an exterior view to it. I have a pretty good idea what's been done and what hasn't been done on the whole track line.

There was probably nothing terribly wrong with somebody dreaming up *the plan*–the last plan that was dreamed up that had to do with ice cubes and removal of whole civilizations and transplantations of whole peoples and handling of excess populations and so forth throughout the planets and redistribution of skills and body form and all of this sort of thing. One of these things that couldn't have been worked out on a UNIVAC or an ENIAC even if it was hooked up to a Remington electric shaver.

So anyhow, this plan–inevitably, men will and beings will work on plans–this plan happened to have the drawback that it was so good and required so much goodness and integrity on everybody's part that there weren't any people around good enough to carry out the plan. So therefore the only way the plan could be carried out was with total viciousness, which made, of course, the whole plan into an overt act.

So sometime somebody conceives something and it becomes an overt act merely because he didn't foresee where it was going. That isn't true of all overt acts. But having done them out of regard for your fellow man, your fellow woman, you busily withhold them. 15

And one of the reasons you don't tell anybody is because you think it'll hurt them. That's an interesting thing, isn't it? Look it over. You say it would shock or harm the auditor or it would shock or harm somebody else if this were to become known. Now, how much evil do you suppose that continues on the track, huh? Don't you think that's more harmful? Don't you think that's more harmful than the immediate thing?

And as far as that's concerned, you actually can't harm auditors–not possible–except in one way, and that's make no progress. An auditor will stand into buzz saws and baths of liquid air as long as he thinks he's making progress and getting wins. About the only way you can harm an auditor is give him loses, loses, loses, loses.

We found that out in training classes. We found–we usually have two or three old-time auditors around that have just had too many loses and we snap them back by giving them a few wins and it works fine. They come right back up!

There's nothing more wonderful than watching an auditor who is absolutely convinced that he is tired to death of auditing and wants nothing more to

do with auditing than to watch him get a nice, big win! And he says—he says, "Well," he says, "any more candidates? Any more candidates?" promptly and immediately.

I know I'd always have had wins of one character or another, big ones, little ones and so forth. I didn't know my enthusiasm could go up in such a steep rising climb, because I'm on a diet of them now. I mean, I'm just on a diet of them. It's just a matter of what case—what case do you want a win on? You know? You want a win on such and such a case? Well, all right. Process it, that's all.

Once in a while I find my moral purity getting in my road, even as you will, you see? You say, "Well, I don't know. I don't know. You know? She really fixed this guy up, you know? I don't know whether I ought to process her or not. You know, why, why should I do that?" You know?

And inevitably, if you think it around just a little bit further, you'll find out that in 1302 when you were—when you were a ward of the court of such and such a place, you knew this guy, see? And you've got an overt act that absolutely parallels hers. And of course, you can't take responsibility for the preclear because you're not taking responsibility for the overt act that you have. You get the idea?

16 Well, it looks—a healthy view of this thing—that it's a fairly easy climb out of the rat hole. It is. All you've got to do is first, strip the case down of its

overts and withholds, present lifetime, straighten it up, smooth it out from a standpoint of that. Run responsibility on every one of them that comes up (and I'll tell you more about how to do that later), but don't let this case come up with "Well, let's see, I stole a car when I was twelve. Yes. Well, I'm glad to get that off my chest." Oh, yeah?

Not this auditing command, but you would have to do something of this sort: "What part of that incident could you be responsible for?" And run it flat. And where do we go from there? Well, you pick up the next one he gives you and locate that and argue him out of it and then flatten that one and get his responsibility in that zone and area fully restored and straightened out. Get the idea?

You just don't strip a guy down of overts and motivators and withholds and just let it all go, go, go, you see? You just don't keep stripping him down of all of his data and then not running anything on it and just skip the rest of it. You get what would be wrong with that? There'd be plenty wrong with that.

Because all a confession is, is the first gradient step of taking responsibility for it. That's just the first edge in and getting him to tell you about it is just to start the process! And you can practically *kill* somebody by getting him to tell you just overts and withholds endlessly, strip them all off the bank and then never run any responsibility on it at all. You can practically kill somebody

with this thing. It's the dirtiest trick that could be done to anybody–never to run any responsibility of any character on these overts and withholds, see?

Now, I'm not saying any organization on Earth does that.

And the other thing you've got to rehabilitate–after you've rehabilitated responsibility, you've got to rehabilitate the ability to withhold! After you've broken him down, you've got to put him back together again, see? Because it's only his ability to withhold that has kept him good. And that's very important.

If a person is still able to restrain himself from committing anti-social acts, he's in good condition. It's the person who no longer can that is the criminal.

17 So, it's very simple what you have to do to straighten out a case. Of course, this doesn't finish the case off; this doesn't clear the case. This merely sets the case up to be cleared.

But the steps are very simple: break down an overt and a withhold that the individual has, run responsibility on it; find another overt and withhold, present lifetime, run responsibility on it; another overt-withhold, run responsibility on it; another overt-withhold, run responsibility on it. When you've got that all set, you've got him down to a point of where he's just obsessively confessing, you see–he wakes up in the middle of the night and writes you notes to confess some more–then it's time for you to get in and pitch, you see, and rehabilitate

his whole ability to withhold. In other words, having poured the garbage into the ditch, it's about time that you let him put up his own tailgates.

Now, that's the essence of getting a case on the road and there's no case that can stand up against this. You've got them all now. If the case can talk, *tsk,* you've got it. I don't even care if the case doesn't want auditing; you've still got him as a case.

Take any policeman or take any anything anyplace and you've got him in session before you know it. I'm taking my revenge out on all the bad press we have ever had by–I break down every newspaper reporter who comes into my hands these days and put him in session instantly on his own overts and withholds against Dianetics and Scientology.

Now, that actually is the way you start a case. And I figure that you figured someday I'd possibly come up with some sort of a kickoff and that is the kickoff for a case. There's numerous tricks and ways and means of doing this, but actually they're just as crude as getting an overt and a withhold and running responsibility on it, getting another overt-withhold, running responsibility on it. You keep this up for a while, you'll have that case in session and the more you do it, why, the faster they move. Sooner or later you're going to have to rehabilitate their ability to withhold, even from you, and you've got it made.

Well, I have ruined you today, giving you all this data on the first day. We have nothing then for the second and third days. And I'm very sorry that your banks are so restimulated. (How insincere can a guy get, huh?)

And I am very happy, however, to see you here. Basically I've given you now everything that I was going to give you at the Congress here and there's nothing much else to tell you and so we needn't worry about it too much and you can go to sleep peacefully tonight and realize there are no shockers in store for you tomorrow at all.

Now, if you are too restimulated tonight to sleep, why, just be comforted by the thought that there are others in the same boat. And tomorrow, sometime tomorrow, I will try to run you a group process that won't take the edge off–it'll probably make it worse, but it'll make things much clearer to you.

In the meanwhile, thank you for coming and I think so far we've had a good first day and I wish you a lot of luck in your seminars this evening.

Thank you very much.

WHY PEOPLE DON'T LIKE YOU

LECTURE 4

A LECTURE GIVEN ON 2 JANUARY 1960

60 MINUTES

Hiya.

Well, I'm actually–I'm actually very indebted to you for the applause and for staying here today. I was fairly sure we were going to have nothing but empty seats today. But I see you're making it. I see that those of you whose overts are not too great are still here.

That's what I'm going to talk to you about today. That's what I'm going to talk to you about. The title of this lecture is "Why People Don't Like You." Now, you paranoids just polish up the fingernails, because you're in now and the others are out.

Oh, I tell you, something very, very remarkable has just occurred in Scientology–something very, very remarkable. You know, I knew sooner or later I would hit some sort of a button along the line which would make somebody uncomfortable. You know? And I just had some small notion that before some people got Clear, they were going to appear to themselves to be in terrible condition. I had an idea that some people were going to get up to the point of finding out they weren't Clear and that in the process of doing this, they might feel a small strain. But I didn't have any idea whatsoever that it was going to be quite as bombastic as it has been. This is with violence.

When we put our finger on the exact button necessary to resolve the case, it was something on the order of pushing a guided missile trip, as far as some people were concerned. Where a person had been, a small vacuum now stood. And in some places in Scientology, unfortunately at this time there are small partings in the air where people left through.

Now, you think I'm kidding. You think this is just exaggeration, but it's not. It's not. Now, factually, you'll hear all sorts of things from here on out–I mean, rumorwise and fieldwise and so forth. You're just going to hear all kinds of things. That's for sure, because I've already heard it. I've heard some of the most interesting things you ever heard of.

Actually, as far as I know, in checking it off, only one person in the whole world has been sacked. And that was because the person *wouldn't* give anybody any gen and because the person had the organization in peril because of his own actual crimes. And that person was, *pshew,* sacked, and told, "Now, write down all of your overts and come back." And he has and that's all straightened out. But beyond that, nothing has happened to anybody except they've blown on their overts. But they have told people they've been sacked.

Now, what's this, and why am I talking about this organizationally? I'm talking about this, ladies and gentlemen, because I want a Third Dynamic in Scientology. And I'm very, very happy that we have discovered this. And I couldn't care less about the randomity that may be caused by it. Because we've got to have a Third Dynamic in Scientology and that's it.

Unless we are a closely knit group, unless we're each other's friends in this, why, it'll just go on happening that I'll somehow or other have to front up and you'll have to defend and we'll all have worries about it one way or the other and we won't really get the show on the road. It'll just sort of get on there just a little bit. And that's no good, is it?

All right, so let's have a Third Dynamic. Let's knit Scientologists together so they can look each other in the eye and so the fact that a fellow is a Scientologist, why, you can immediately and instantly trust him.

3

Well now, with the materials we have at this time, we can't do any less than this. Because let me tell you—in the ancient West, they used to talk about a six-gun being a dangerous weapon in unknowing hands. But believe me, believe me, fellow Scientologists, this little instrument in the hands of somebody whose own ability to handle his own life or to use information is bad, is worse than any six-gun ever invented by Mr. Colt. Correct?

Audience: Right. Yes. Obvious.

So we have no choice now but to have a very, very clean organization.

[At this point there is a gap in the original recording.]

Whether I have an opportunity to group process you or not, I've got to use any and all of the time I have at this Congress to try to give you all I know about this particular facet of Scientology. Isn't that right? That's the least I could do.

This isn't something—this isn't something that you release in a slipshod fashion and leave people in the know, halfway. Now that's right, isn't it?

Audience: Right.

It can't be released poorly.

Audience: Right.

All right. If we're going to have anything connected whatsoever with a Third Dynamic, then it must be that the people in Scientology will have to

have both the technology and the opportunity to be Clear and should get there. But there's evidently now something new about clearing. There is a stage of clearing, of getting Clear, which is getting Clear on the Third Dynamic before they get Clear on the First.

Now, I've told you for a long time that auditing was a Third Dynamic situation. And sure enough, we have to clear somebody on the Third Dynamic before we clear him on the First. And all those case failures that we have had to this time have been because we've been trying to clear people on the First before we cleared them on the Third. Do you see that?

An auditor-preclear situation is a Third Dynamic situation. That's a Third Dynamic situation. And clearing a person starts right there in that auditing session. Now, any HCA can tell you better than I can—I think the number of the Auditor's Code is 9, though, isn't it? Isn't that it? Whichever one it is. It's "two-way comm must be established." It's a breach of the Auditor's Code actually. We've had it with us for years. But what did this mean?

Well, this meant, essentially, that the preclear had to be willing to talk to the auditor. Well now, several things have to be guaranteed before this takes place. And one of the things that has to be guaranteed is that the preclear has some security in talking to the auditor that that information will not be falsely used. Isn't that right?

Audience: Yes.

So this leaves us with an organizational responsibility heavier and bigger than we have ever had in the past. We've now got to go all out and make sure that a certificate means, wherever it is to be found, that confidence can be reposed in the person as a confidant. Isn't that right?

Audience: Right. Yes. Uh-huh.

That organizationally, the information passing over organizational channels and so forth is inviolate–we have to be able to guarantee that, right?

Audience: Right.

5 Well, the technological fact which kicked all this off is that you did it. And that's a tough bullet to chew. Nobody on Earth, anywhere, ever had the power to aberrate you, except you. When you've managed to gulp that one down, your throat may feel raw, but you will feel much better generally because you'll stop going around looking for all of the bad things that are happening to you.

Now, we've all of us been "motivator kids"; we've all of us been motivator hungry. "Look at what's happened to me!" See? Arrows, bullet holes, arsenic. And us poor victims, somehow or other, must struggle along to our doubtlessly degraded destiny of being victimized.

Oh, it's unfortunate that this is so popular. This is so popular that all I would have to do is write a book saying "You are a victim" and go right back up to

the top of the bestseller list of the *Times.* But the only truth in it would be this one fact: You are a victim of your own delusion that you can be a victim.

And that's not palatable. That's not very palatable because it says *you* are responsible. Now, I well remember when *Advanced Procedure and Axioms* was released–and we're at another point. *Advanced Procedure and Axioms*–well, actually, the book was written toward the end of 1951, was released, I think, in '52, and as soon as that essay in there about full responsibility hit many sets of hands, we lost Dianeticists just like pouring them down the chute. There they went.

That was just responsibility. We just told these people that to get anyplace, they would have to take some responsibility. They'd have to admit their own responsibility. And all around the world these people went, *boom,* "Where is the nearest exit?"

Well, how much worse is it now? We have discovered another one of those terribly unsavory factors, but look, if people are going to get Clear, it is naturally across the spikes of unsavory factors. Because the unsavoriness of the factor was what restrained them from getting Clear. Isn't that right?

Well now, now we have a much worse one than full responsibility. I'll tell you about responsibility. Responsibility isn't very tough. It's too easy; it is. But we've got one now that's much worse than that.

We say, "Your husband hates you? What did you do to him?"

Look, I have a terrible problem. How am I going to keep all you people and still tell you that you have to face up to this one? Honest, in workaday world today, with all of the overts which you've stacked up the track until now, you can be shot.

That doesn't make a bullet any less painful, you see, to say that you caused yourself to be shot. A fellow is run over, he's hurt–whatever the explanation of it is. There isn't any getting away from this fact. He has finally gotten his bank and his past and his various factors of beingness and aberration stacked up to a point where he can be jolly well killed. And it doesn't do any good to say to him, as he lies there bleeding, "Your overts brought you up to a point of getting shot." I'd go so far as to say it would create an ARC break.

And yet, unfortunately, that's essentially what I am telling you right this minute. I'm saying, there you sit with the engrams this way and that way and–and the machinery going that way and the somatic in the skull and I say to you this horribly unsavory fact: I say, "Well, you did it to yourself. Congratulations." And that doesn't make you feel any better.

6 But if that was all there was to it, I'm afraid we'd be finished right at this point. But that isn't all there is to it. There is another fact along with this: that you

can demonstrate it so fast to a person that he'll get dizzy, practically, watching the engrams blow. We've discovered fast processing–very fast processing!

Now, all you've got to do: The fellow has got a great big engram. There he sits, you know? There he's been sitting for years. All you've got to say to him: "All right. What have you done to the engram? What have you withheld from the engram?" you know, and it would go *phoo!*

I had a person tell me not very long ago, "I had an intellectual understanding of this causation, but nothing was blowing. All of my overts seemed to be over here on one track, totally disconnected with all of my motivators, which were over here on this track. And I was just paying attention to motivators over here on this track."

And I had run a redefinition of responsibility process on this person. The person up to that time had been running responsibility as "being in charge of." Nothing blew. And I got the process responsibility redefined and run properly and all of a sudden this track over here connected with this track over here and this track over here started to go *boom, thud, boom, gong, bing, zoom!*

After about a half an hour of this, this person says, "There's–there's some hope for my case. Yeah, I . . . I . . . I . . . I got it. We can straighten this out. All–all I've got to do is–is admit some causation on these motivators and I've

got it made." So we have a saving grace. We can actually bring about a reality on this fact with somebody rather rapidly.

Person is stuck in a session. Ah well, it's all right to say the auditor did this, the auditor did that. And some auditors aren't so good, most of them are pretty good, a lot of them are excellent. And sure, the auditor did something to the preclear and the preclear doesn't *feel* too good about it. Now, it isn't that it's right for the auditor to do something to the preclear. It's not that it's right for an auditor just to butcher a preclear. That's right, because what he'll do is key-in the pc.

But to free the pc out of that session, it's only necessary to find out what he did to and withheld from the auditor. As far as auditing is concerned, it doesn't matter a bit what was done to the preclear. The more attention you pay to what was done to the preclear, the less auditing and the less clearing you get done!

7 Now, we've known this fact one way or the other. We've known something about this. I've had the definition of Operating Thetan for a long time. We've been trying to operate along this line. And what I've done is make the most fundamental applications of the Operating Thetan definition that could be made to direct auditing and found out that it was what blew engrams, track, bank, somatics and all the rest of it. These things blew up. Pc at cause.

And you've all heard that, haven't you? Pc at cause. "Well, yeah, just–naturally. That's it, naturally. That's what I was saying."

But you were saying at the same time, "Well, pc at effect, of course, too." Oh, no! Get off of that. Get away from that horse's head because that goes nowhere!

The only effects you can experience are those which you yourself dream up to experience. That's fantastic! It gives us a brand-new look at cause-distance-effect. The truth of the matter is more like cause-distance-cause. All is cause. The Buddhist, you know, never got this one wrapped up. And his answer to it was have nothing to do with cause and have nothing to do with effect–leave them both entirely alone–making himself, therefore, totally guilty of the sins of omission of never assuming cause, which was the surest way in the world to spin anybody in.

But he knew something was wrong with this cause-distance-effect and that's all I wish to call attention to here. He did know something was wrong with this cause-distance-effect. But what's wrong with it is effect! *Tsk.* You're flattering yourself if you think you can cause an effect without the cooperation of the other fellow. *All* of your ability and slyness must be devoted to getting that cooperation.

Now, where you have–where you have an individual who is obviously the effect of somebody and you audit him as having been the effect of somebody, nothing happens. Now, that alone has caused us to mark a lot of time in these last ten years. We've gotten an awful lot done, an astonishing amount of things done, in the absence of this particular datum. But now, boy, all of the time that was wasted on that, totally devoted onto this other thing–wow! Wow! Man, you ought to see cases go to pieces under this one. *Zip-bang-thud!* Because you're not paying attention to untruths. There are no lies in auditing.

8 In other words, you're not auditing in the direction of a lie that the preclear's condition is the result of an other-determinism than himself. You see, I could have figured this out ten years ago if I'd been that much smarter. I have to apologize once in a while for having been stupid about all this.

But we could have figured it out this way: If auditing pc A in 1959 can clear up a circumstance which occurred in 1699 and the circumstance clears up without any of the personnel in 1699 being present, then obviously the person we're auditing in 1959 did it all. If it clears up, he must have done all of it. It's worth looking at, isn't it?

But trying to draw a plot of the universe on this basis becomes a near . . . I feel for people like the Jesuits and so forth when they eventually have to tangle with this one. They're great figure-figure people, you know? They're great

philosophers. Actually, they're pretty smart people. They turned out–practically the only educated men in the last couple of thousand years were turned out in Jesuit schools.

But they're very good at figuring things out and making graphs of it all and figuring it out and postulating it and straightening it out. And when they try to make a graph of everybody in the universe being cause . . . Actually, it's dead easy. All you have to say is, "Every man in the universe is cause of his own participation," and that's it.

And where he has participated unworthily, all you have to do is knock it out by knocking out the cause of his own participation and you'll free that zone of evil or mishmash or discreditable creation or whatever it is in the universe.

But as long as he holds that in place, it will continue to be an evil. And as long as men hold these things in place–these discreditable participations–as long as they hold wrongdoing in place, as long as all this remains buried and knocked in the head, it's going to continue to be an evil nation, an evil world, an evil universe. Probably want to free it up, why–"hear ye, hear ye, the Kingdom of Heaven is at hand." But don't "repent ye, repent ye" or you will put it a long way in reverse.

Now, Man, by holding discreditable participations, by holding his own overt acts in place and covering them up and leaving them there, can actually

cause a stimulus-response mechanism of one kind or another throughout the various dynamics, which gives life the appearance of evil. And that's all the evil there is. Which, alarming truth, will do a lot of monks out of a job because there's no joss to burn anyplace that will free a man's evil. You can't burn joss and let some deity someplace take it all on his back, because you've just assigned some more responsibility elsewhere and made it just that much more difficult to blow anything! Does that appear to be reasonable?

Well, all right. Why don't people like you? That's what all this leads up to. They don't like you because they've done things to you and there's no other reason. [object falls] You see? [laughter] More than one ways to prove a point.

Now, you actually perform, to some degree, an overt against a person–looking at this in a very loose, sloppy fashion–by letting a person do an overt to you. And that's about as close as you can get to performing an overt is to let somebody perform an overt against you without doing something about it. Because he'll wind up with a mechanism which we will call lessening the overt–the mechanism of lessening the overt.

9 The individual who performs an overt act against some*one* or thing, person or being, has one basic mechanism for making it less harmful to himself. Remember, it's his own overt acts that are going to harm him, so he has a mechanism by keeping this from happening, and that is he lessens the object

or reduces or makes less important the object he has done the overt to. And if you want to spot an overt act, just find the critic. The critic is always the little tag end that sticks out on an overt act having been done. The person tries to lessen the overt by criticizing or reducing the thing he has done the overt to. Got the idea?

Well, I'll give you a mechanism. I come over here and I put a scratch on this podium. Now, this is a very crude example here. I put a little scratch on this podium. Actually, all I've done is stain it with some tears from year to year. But I put a little scratch on it and then to make that less of an overt act to the podium or the management or something of that sort, what I do is say it's just an old podium and isn't much good anyway. So that doesn't make my overt act so great, you see?

Now, I can live with that overt act as long as I believe that this podium is old and not much good. But if I find out then that the management just bought this podium brand-new–imported it from Malaysia, Honduras or something especially for this Congress and actually that it has a piece of the True Cross and the bones of Saint Peter in the thing, then I have to say, "Oh, I'm guilty of an overt act," and decline accordingly or recognize that I have performed an overt act and as-is it. Only that never occurred to anybody before Dianetics or Scientology.

The reverse was true. The person said, "An old podium, no good."

The person says, "True Cross, bones of Saint Peter" and "Oh my God, I've done it," you know? That's the way it's gone. You get the idea?

So here's a perfectly–here's a perfectly self-respecting horse. And you go out and you ride this horse and then–unfortunately you haven't been careful in saddling the horse and you've got a bur under the saddle or something of the sort and this irritates the horse. And your spurs are very, very sharp and you rowel up the horse. And then you keep sawing at the bit and get the horse all upset and so forth and he acts mean at this point, you see? He conceives that he had better participate with an overt himself and he flips you into the nearest ditch. You go around and tell everybody it was a mean horse. It squares it all up, see? Nothing aches. Feel all right about it. You recovered okay.

Be careful not to discover that this horse is noted as the gentlest, most considerate horse in the whole stable, who is usually reserved for children and is the property of the owner's eldest daughter who is a paralytic. If you discover that, the only answer you have, of course, is to say, "I'm guilty of an overt." See, "I've *done* something wrong."

10 Well, all right. Now, criticism always tells you where the overt is.

Now, let's look at it in reverse. Young playwright puts a play on Broadway. Most of the critics are *comme ci, comme ça,* you know, usual lukewarm–until they

find out what the public thinks, you know, and then they can cheer or boo and they might have an opinion of their own and be cause, don't you see?–except one critic.

And he says, "The play *Johnny-Come-Lately* shouldn't have come at all. A dog could write better dialogue." And this goes on by the column, you see, and he just destroys the reputation of this young playwright, you see? Then is the time to suspect that he knew something earlier in this relationship, that it didn't start with the play. He's already done something to this playwright or a playwright like him. And as a Scientologist you go back on the backtrack, you find out that he killed a blond playwright back in 1608 or something, you see? It all comes out of an overt. There is practically no such thing as honest criticism.

Every once in a while, I strike a comm lag because I'm on the verge of making some comment on some former life or something like that. I'll just have to get over withholding all this in spite of what the psychiatrists say, you know? But I have read some of the criticisms, pro and con, along the line about a certain person I was once and still am. And all of the savage ones apparently were the people on the opposite side still going along the track, because you never quite saw so many divergent opinions about one set of

speeches. How could there be this many opinions about that set of speeches, you know? Having to study them each time I go to school doesn't help any.

But these things—these things, you eventually say, "There must be a lacking validity in all this criticism." Now, you can say that it is this way or it is that way, but to go from saying, "It isn't too bad, except that . . ." and then go into a scathing, personal criticism of the person who was doing the speaking or something like that, tells us something entirely different is at work than a speech criticism. You got the idea?

Well, I can go into this a lot more deeply and show you a lot of cases on it. It isn't that we don't have any liability. It isn't that we don't very often merit getting our silly heads kicked off for some of the things we do, but do you know we almost never get shot for our crimes? You'd be amazed what are picked out as crimes.

You know, a fellow has done this and he's done that and he knows it, but all of a sudden somebody is shotgunning him from some other quarter about having done something else entirely different. He gets the idea, after a while, it isn't the crimes; there's something else going on.

11 Now, there is such a thing as decent conduct and carrying our weight and all that sort of thing, but there is also such a thing as living in the vicinity of

a great many people who have committed overt acts against us. And that's rough! That's rough. And our overt is letting them do it.

Now, the easy manager—the easy manager who permits himself to be robbed at every hand is a villain, because he's going to wind up a lot of people in the soup. He makes it too easy to have overt acts committed against himself and eventually degrades their opinion of themselves and himself. You got the idea?

They used to say, "I do not like you, Dr. Fell. The reason why, I cannot tell. I do not like you, Dr. Fell." This was in keeping with other thinking in 1879, if you want to call it that. But it had truth in it: "The reason why, I cannot tell." That was sticking out like a sore, bandaged, mercurochromed thumb. "The reason why, I cannot tell. I do not like you, Dr. Fell."

Well, what did he do to Dr. Fell that he couldn't tell anybody about? And that's why he didn't like Dr. Fell.

Well, you say, well, what's Dr. Fell? Is he just a totally negative figure in all this? Oh, yes, unfortunately. Because if people hadn't done things to him, even though he kept running into class with pink pantaloons on, or none, even though he made smart cracks at everybody, if nobody had done anything to him, they'd think Dr. Fell was all right. They must have done something to Dr. Fell in order not to like Dr. Fell. You get the idea? A person breaks down his own affinity with the universe.

Now, let's look at this lessening the overt. When I kick the podium and say the podium is no good, that lessens the overt, but it also lessens my visibility of the podium. And what we have connected and collided with here, head-on, is the whole mechanism of not-isness. And that's a discovery worth announcing.

That is not-isness. Those things we have done things to, we must then not-is. And that's all there is to it. And there goes reality and there goes engram banks and there goes visio and there goes sonic and there goes confusion of identities—one can no longer see an identity clearly and confuses it with other identities because he's what? Gọt it not-ised. It means he must have done something to it and then his second mechanism is to lessen the overt.

Now, people who criticize you are trying to lessen the overt. That's right. People who criticize you are trying to lessen the overt. People who don't like you are trying to lessen the overt. People who are stopping you from progressing along some perfectly decent path are lessening the overt. They're saying you don't exist.

And if they suddenly found out that you did exist, they would be suddenly and tremendously guilty of a tremendous number of overt acts. I've seen this happen. Pathetically, I've seen it happen in Dianetics and Scientology; I've seen it right in front of my eyes. I've seen a fellow go from a proud, cocky,

if somewhat contemptuous individual right down to a total creep, just *poom,* on the sudden recognition of what he was doing something to.

I remember a newspaper reporter and there was a little girl in the office and she'd just been straightened out and she could walk now. And the newspaper reporter was saying *chya-chya-chya*—you know, standard journalism. And the little girl came out with her mother and she was saying, "Gee, it really feels good to walk, you know? Gosh! It really feels good to walk. That's all right." And she was being very cautious about it and so forth. Newspaper reporter stood right there and spun in. He went right down for the count.

Just a couple of years ago, if it was then, one of the most profound critics of Dianetics and one of the fellows who did the most to Dianetics to slow it down and who got paid the highest, went up to the Mayo Clinic and kicked the bucket. **12**

Somebody who may or may not be at this Congress had been around and talked to him. But this fellow had been suffering for years. It didn't take this Congress person to talk to him. He knew. What he'd done is, every time he'd done something to Dianetics or to one of you or myself or something like this or slowed us down, he'd have to say, "Well, it's just a gyp and a cheat and a fraud," you see? Then he'd do something else and he'd say, "Well, it's just a gyp and a cheat and a fraud." Get the idea? And one day he couldn't say

that anymore and that was the end of him. Do you get the idea? He had to recognize that he was guilty of overts.

Now, that's the hard way to go out! I'm not holding him up as a horrible example. I'm trying to show you this mechanism of lessening the overt. Because it lessens, it lessens, it lessens, it lessens and then can't hold it, can't hold it, *boom!* And it just goes in reverse.

And the terminal it's done to goes up and the person goes down. And we get the exact mechanism of propitiation: not-isness reversed. See that? It just goes *bang!* It's a horrible thing to watch. Now, somebody has been expecting this to happen someday in Scientology and Dianetics.

The Einstein theory I've occasionally mentioned–it's been mentioned to me was considered the greatest mathematical hoax of the late twenties. It was announced from the Berlin Mathematicians Conference stage as being the most terrible, the most fiendish, the most awful, the most villainous, the most fraudulent thing that had ever been perpetrated upon mathematicians of the world. Three years this theory was slugged. The very person who announced it became its greatest authority within six months, suddenly.

Now, people have expected this sort of thing to happen sooner or later in Dianetics and Scientology in the United States. There is some magazine

called *Comm Lag* magazine and someday you'll see its editorial director walk into the HGC and say, "Kill me," you know? [laughter]

But who cares about such a mechanism? Who wants such a mechanism? Who wants everybody in propitiation? Not I and not you. You get a pc who is in propitiation, you run–you say, "Say A."

And he says, "Say A."

You say, "Thank you." You say, "Say B."

He says, "Says B."

And you say, "Thank you."

And you do this for an hour or two and he says, "I just feel wonderful now, you know?" He doesn't feel any different. He's just got to propitiate you because he'll be "et" if he doesn't. That's a person who is no longer capable of lessening the overt. The only mechanism the person has is to lessen the overt. You'll find this person has been chopping up practitioners and auditor-like people for millennia and billennia. All of a sudden one day, they see you and they say *thoo,* you know? "Yes." Hey, you got an automaton on your hands; you haven't got a human being. So who wants this mechanism to take place?

No, let's fool everybody and take it the other way. Let's just get them all by the scruff of their necks and run out their overts in life and straighten them up and make them walk proud.

13 Boy, that'd be something new, wouldn't it? That'd really be something new. Actually, you have it in your power to do so.

And you watch, now. That's what's going to happen, that's what's going to happen. Therefore, one of the first things we ought to do is to make sure that we are a Third Dynamic which is sufficiently trustworthy, sufficiently straightened up and dedicated and representing what we say and do in ourselves to a degree that it will inspire confidence.

That's all you have to do from there on out. You talk about dissemination programs, that's the key dissemination program of all time. Isn't it?

Now, it's very easy to pull that one off. And we're already off to quite a start here. I release this information from Australia and–there are about twenty-two on staff at HCO WW–and four people blow, just like that. Interesting? Then they tell everybody they've been fired. They go around and they say, "Been fired. I mean, Ron's flipped. He's gone out of his mind. He fired us."

Fired them? As Bonnie said a little while ago, "I've never known you to be so indirect as firing somebody from 12,500 miles. You usually do it in person." He's right, see? It's a pleasure. Somebody that's been chopping us up one way or the other, been slowing us down, I usually like to take it up with them. Make sure they know.

Well, I was down in Australia and all of a sudden, why, four people blow up in Suzie's face. They just scatter like quail. They leave her manning the ramparts all by herself. She's doing accounts over here with this hand and writing Franchise Holders with this hand, you know? Don't know what she was doing with her feet, but it was probably pumping up the ice machine or something.

I get home, the poor girl is worked half to death, you know? And I hear from all around, "Ron fired us!" I fired them? No, I didn't fire them. I didn't even hear about it. I didn't even know anything about it. I thought everything was going along fine and Suzie just didn't want to upset me that far away and she didn't think I'd wander around and notice, so that was it.

But what was all this? Four people go *pshew* out of twenty-two. Oh, but we cover up on the backtrack. We look up these people quickly, after I got back, and we find out this and this and this and–they had overts. Their nickname should have been Mr. Plenty Overts. They weren't bad people; they just had overts and they were very much afraid these would be discovered and they knew very well from the bulletins I was putting out from Australia that "Do not send to find for whom the bell tolls; that fire alarm gong is going for thee." That's what they had it figured, see?

What would have happened in effect? I would have come back and they would have come in and one of them–another of them, they would have come in and said, "Ron, we've been very bad children. We've been very bad people. And we have done this and this and this."

And I would have been very mean about the whole thing! I would have said, "Ha! Staff Auditor, front and center. The auditing room is the first door on the right. Now, let's square this thing up and straighten it up." *That's* what would have happened. But nobody waited for that to happen. They went *pshew!*

14 Now, the mechanism is that Man is basically good and when he suddenly discovers that he is guilty of evil, he takes himself off so he can do no more harm. And that's the mechanism of blowing. That's the mechanism of sudden departure. That's the sudden departure from an auditing session. That's the sudden departure from an auditing session.

Pc is sitting there talking about ARC break, ARC break, ARC break. No, uh-uh. No, what's happening is pc is doing something to the auditor. Pc is doing something to the auditor. Main thing the pc is doing to the auditor is probably withholding vital information about himself and his case and isn't establishing two-way communication with the auditor and this withhold can get so violent and so tough that it practically blows the pc out back through

the wall! The pc couldn't stay in session if he had both hands on big steel handles and was handcuffed to them. He'd blow! Do you see that?

Student comes in–student comes in. Student says, "Oh, the Instructor is bad and I'm leaving and no more."

Oh, yes, there was something going on that wasn't quite optimum, but it wasn't that bad. We check up the student and we find out: student, day before yesterday, stole an E-Meter from the class. Yeah. Something goofy like this.

They decide they are harmful to the organization, harmful to you, harmful to us and take themselves off so they can't be harmful anymore. And that is what is known as a blow-off. And it's occasioned totally and completely by overts and nothing else. Now, the proof of it, is as soon as they get their overts stripped, they come right back in.

This fellow blows session, get him by the nape of the neck, "What have you done, son?" Get those overts stripped down and those withholds stripped down, really break this thing down, run some responsibility on the thing and he comes right back into session, *crash,* no matter how many corny mistakes you're making with auditing. You get the idea? They weren't what took him off.

Therefore, we've been fooled continually. Well, it's operated in a very good wise. It has made us concentrate on smoothness of auditing and we have that. It's made us concentrate on techniques, techniques, techniques. It's made us

develop this, that and the other thing. We've got all the stuff now. Now it's almost as if planned. Now we can face the fact that it's somebody's overts. But this was the inevitable datum.

Now, I'm telling you now, not about a datum that was dreamed up an hour and a half before the Congress started; I've been living with this one now for several months. And this one has been stripped down one side and the other because it is so alarming and so full of potential. It means so much to us as a group that it had to be examined from every quarter and every possible flub taken out of the thing before we got general release on the situation. But even the interorganizational releases have already begun to produce blows. People are disappearing before we can get our hands on them.

So you're going to see some things that appear to you to be punitive. For heaven's sakes, don't interpret them as punitive! All we're trying to do is get anybody who holds a certificate anyplace to hold it with clean hands. That's all we want.

15 Any case who comes to us for processing must be processed by an auditor who has clean hands or that auditor, by the way, will not locate their overts! It's the darnedest thing you ever saw. That is tacit consent!

Auditor will sit there, can't confront his own overts, so boy, does he carefully miss the pc's. And you get nothing done. So technically, it becomes a must. Now therefore, therefore, we have to straighten this up at an auditor level–we certainly have got to straighten this up at a field level, but there isn't very much to straighten up. It just runs like this: If a fellow has done overts against Dianetics, pcs, Scientology, associated personnel, organizations, anything like this–we've set up a channel and a groove right this minute–all he's got to do is sit down and write them all down and send them to HCO WW if he just can't stand it. Get the idea? All he's got to do is write them all down.

Now, how will it be handled? Actually, the individual will either be told to write down what parts of these he can be responsible for and send that in, too, or he'll be shoved in the direction of some Scientologist who will be all too happy to help him out. You got the idea?

And as we know, then, we've got this one and that one and the next one all straightened up, we can simply mark them "Clean hands," "Clean hands," "Recommended without reservation." And that way Scientologically, as auditors, we can straighten it up, but also fieldwise. It isn't that we've got to be a clean group; it's that technically we now recognize that the only way we're all ever going to get Clear is to be a clean group. Do you get the difference?

Well, it's a brand-new look. It's got some jolts in it. But there isn't anybody under the sun going to be punitive about it. Nobody is ever a punitive when they can be effective.

Thank you. Thank you.

MARRIAGE

LECTURE 5

A LECTURE GIVEN ON 2 JANUARY 1960

50 MINUTES

Thank you. 2

Now I'm going to talk to you very close now, if you want to hear it, about the Second Dynamic–marriage. You like to hear about marriage?

Audience: Yeah.

Now, you can salvage more marriages per square house than ever before.

Let's take a look at marriage.

Our actual index of breakup on marriage is probably less than for the world at large, but it's too high. It's too high. It shouldn't be up there at all. And there have been a lot of marriages that have stayed there together through thick and

thin in Scientology and people are to be congratulated on it because really, occasionally, it's been through thick and thin.

Mary Sue and I, you know, have been married now for eight years. We went down to Oklahoma and hooked it up about eight years ago. Smart move on my part; probably not so smart on hers. But if you look over that and a few other little things, you see that I am not the philosopher in the ivory tower, talking about something I know not what of, which I think in earlier generations was the requisite for all philosophers and advisers–to have no experience of any kind whatsoever in any subject about which they were advising.

And as I used to be president of the American Fiction Guild, authors' league up in New York, when I was a kid–that's right, I was a kid–it was very funny to me; I used to laugh myself silly: all of the confession stories written in America are written by unmarried ladies who have reached forty or fifty.

Now, there's nothing wrong with being an unmarried lady reaching forty or fifty. This is perfectly fine. But how come all these confession stories? Yeah, that's interesting. Because it was out of the current lifetime's field of experience. I realize now they were writing about past lives–that they were picking it up whole track and just putting it in modern dress–but they didn't know what they were writing about, basically, in this lifetime.

And they didn't know what they were advising the younger generation about–the old Bernarr Macfadden and Fawcett Publications with their "come to realize," you know, plots and all that sort of thing. And you *can* advise people about things you don't know anything about. That's perfectly easy to do, in fact, one of the easiest things to do Man does.

But I was sitting around with a bunch of these ladies one day–had a luncheon–and they all came around afterwards. They were having some drinks. I gave them some advice about writing. It upset them very much. I was the old high-speed kid on writing. You know, I could sit down and turn out five, ten thousand words in a single day of production, send it off, get a check. Ninety-four percent acceptance was my record first time out. Now, fifteen million words in print. This was–this was good, hot, heavy production. It brought back the coffee and cakes and paid for a lot of research and other things. But anyway, these people were all there and I said, "You know," I said, "you get pretty high rates in the confession-story racket." I said, "I ought to write some of those."

And they all said, "Ha! Ha! Ha!"

So leaving them with my bottle of corn, I went upstairs, wrote a confession story and got a thousand dollars for it from Bernarr Macfadden.

"Yes, I remember. I was just a young maid, trusting and inexperienced, and he was a handsome devil . . ." Ah, very easy. Very easy.

I saw then that you *could* do things you didn't know anything about. They weren't necessarily good, but you could do something about them.

Almost as adventurous as getting married. Because when you're getting married, you're doing something you don't know anything about. Did you ever think of that? Hm, did you ever think about it? That's the one trip, one lifetime sort of a thing, don't you see? And when you try it a couple of times, why, usually you know less about it the second time than you did the first time.

Now, it doesn't say that operating manuals haven't been written for marriages. I know there are several extant, all written by bachelors or people who have not been–like most of the care-of-children-for-the-mother books are always written by bachelors.

3 Now, marriage is an interesting boat to steer. It's not a Third Dynamic activity and yet it is, kind of. It generally ceases to be a Second Dynamic activity, but has to remain so.

The genus of marriage is one of these things that is a big pose on the early track. And that is thetan association. Thetans early on the track very often got the idea that they would mock each other up, you know, as–they would be

brothers or they would be a family or something of the sort, and they would all appear to be related: cousins, sisters, uncles, aunts, mothers, fathers.

Mothers/fathers actually comes later on the track. Earlier it was just thetan brotherhoods. And this pretense at association was something that seldom worked out very well because everybody knew they were just pretending and they knew there was no real familial relationship. This falsity or the ideas of this falsity actually continue forward into the modern family. It's very easy to break down a family because there is no relationship in a family except a pretended relationship. Think of it for a moment and you realize that you're supporting a thing which can't exist. A thetan was never the daughter of another thetan. No thetan was ever the father of another thetan, no matter what the Good Book says. That's the truth of the matter.

Now, any time you have a relationship which isn't inherent or based on immediate and direct fact, you have to work at it.

Now, I'm not saying that marriage is a false relationship. It isn't. In this society and time, a family is the closest knit, self-perpetuating, self-protecting unit and is necessary economically and otherwise to the society the way it's rigged at this present time. And who destroys marriage, destroys the civilization. That's fairly sure.

A culture will go by the boards if its basic building block, the family, is removed as a valid building block. But this is no reason we should get mawked-up and silly about what the relationship is. The relationship, basically, is a postulated relationship. There is no truth in the relationship. It is a postulated relationship.

And when people stop postulating it, it ceases to exist! And that's what happens to most marriages. People stop mocking-up the family unit and the moment they stop mocking it up, it isn't. You see what happens to marriages?

It isn't the other way around: It isn't that all men are evil, so therefore, contracts such as marriage dissolve usually in infidelity and go all to pieces. That is not true. The reverse is true: that when you have a purely postulated relationship which has no real existence in fact, you have to continue to create it. And a family which doesn't continue to create itself as a family will cease to exist as a family. That's about all you need to know about it.

When I was a little kid, most people in this society at this time had a considerable formula. All over the world people are having trouble with this thing. They're having lots of trouble with this thing because they're running on an automaticity; they think this thing will hang together through no effort of their own. And if it hangs together through no effort of their own, I've never heard of it. It won't.

Now, you have unhappy experiences familially. Father's taking his role very seriously. He is arbiter of the destiny of it all. He must be totally contributed to. Actually, the Greek and Roman family had the power of life and death vested in the role of father. He could order executed any family member. They must have had a lot of trouble, mustn't they have? 4

You want to know how much trouble any society had, look at what laws they had to pass. The vigor of the law is directly proportional to the amount of trouble they were having. You think the Puritans were pure–read their list of laws.

Where people aren't having trouble with crime, they don't take many precautions against it. But where they are having trouble with crime, they pass *lots of laws*. That you know for sure.

Well, Mother–Mother decides that she's been victimized and should have married the other fellow–which is obvious.

Your father and mother weren't making perhaps–maybe they were making–but perhaps they weren't making too good a go of it. And if they weren't making too good a go of it, then you looked at this and you said, "Now, look at that! This institution which is inherent in nature and nothing will ever change, doesn't perpetuate itself and is not much good. Because, look, it isn't hanging together."

You had a failure. You probably tried to postulate the family into a unit when you were a little kid. You know, you were–you were working at it. You were working at it. You were trying to postulate it into a unit. You were trying to square the thing up one way or the other. You were trying to get a Papa-loves-Mama thing going one way or the other. You were trying to show them that they had something to live for and so forth.

As a matter of fact, one of the reasons you would get hurt was to make Papa and Mama realize they had responsibilities for the family. Childhood illness and all this sort of thing comes directly after familial upsets. Just trace it down. And maybe you had some failures because it's pretty hard when you don't have very much body to make an effect on very big bodies. Or you've got it figured that way, so you don't have much effect on big bodies.

Actually, you were probably something to reckon with. But you might have or might not have had a good example. Let me acquaint you that it has nothing to do with whether or not you can make a marriage, because the example you were looking at existed without benefit of any knowledge of how men worked or what they were all about, or how women worked and what they were all about. And existing without that information, how could they do anything but run along and get flat tires every quarter of a mile. That was pretty rough one way or the other.

5

Now, if you go at this and realize that a marriage is something you have to postulate into existence and keep mocked-up, and when you stop working at it, it will cease, but then everything else is rigged to perpetuate it while you're not trying to keep it going, of course it will be a destruction. If you realize that and if you know the technology I've been giving you at this Congress, you can make any marriage stick or you can recover any facet of any marriage or plaster one back together again any way you want to. It takes a little doing and it takes a little guts.

And that's an understatement if I ever made one.

Now, Suzie and I have been working at this, so we'd have some kind of a reality on the situation. And if she and I have got anything to patch up, wow. Because we've–everything has been pretty darn smooth compared to most marriages, see?

We decided we would take this new technology, you see, and we would apply it just right on down the groove as prescribed and straighten it all up and straighten out all the overts and withholds–*boom, boom*–and fix it all up.

Well, we didn't do it because it was on the rocks and it was the easiest look at anything you ever took, and honest to Pete, we almost had each other's heads there for a week or so. So I said, "Well, I've got the data, but it's kind of odd data that if Suzie and I, who have no real trouble and who have no

real overts or withholds to amount to anything, can almost cut each other's heads off doing this, what's some poor guy going to do out in Oshkosh trying to patch it up with his wife?"

As I say, we didn't have anything. You know, the overt and withhold of the value of Christmas presents. Just withholds on Christmas presents, things like this, you know? Overt thoughts, critical thoughts occasionally, you know? Something rough like, "Well, he cares more about that preclear than he does about me because he's been auditing all night," you know, sort of thing. Snarl, snarl, you know?

But we found out something fantastic! We thought we were fond of each other. Then we got all *this* stuff cleaned up, wow!

So I would say that it's very difficult to postulate a marriage. I hate to touch upon a personal thing like that and so forth and maybe it upsets you a little bit–I hope not, but I'm not in the mood to withhold anything from you.

6 Now, a marriage which has broken down into a superseparateness of overts and withholds is almost impossible to put back in the run again simply by postulating it into existence. After people have separated themselves out from each other, they have to unseparate themselves again. It's all very well with sweetness and light coming in some June day *tra-la, tra-la, tra-la* and you see this handsome brute (or not so handsome) and you see this beautiful girl

(and not so beautiful) and they come together and they say, "Well, we will do or die until end do us doth," or whatever it is. And they think they've made a marriage. Why, they haven't started yet.

Now they've got to find out how they look before breakfast. You think this thing has a lot to do with the Second Dynamic. It doesn't; it has mostly to do with cosmetics and razor blades. They've got to learn to live with each other, if they can. Now, to some degree, they have wiped out, sort of, by the act of getting married what they were doing before that–that's by more or less tacit consent and so forth and they start from there.

Now, what happens from there on out is what counts. But sometimes things they have done before, that they are violently withholding from each other, don't even let the marriage get started. Forty-eight hours later, they're on the rocks. Why? Well, there's just too much overt and withhold before they even knew each other.

Well, even that one can be salvaged–even that one. But how about one that has ground on for years and years and the overts have mounted up–and the overts and the withholds and they've fallen apart? And–do you know it's traditional that at the end of three years, husbands and wives don't get any kick out of each other. This is sort of in the textbook. All the psychologists know that.

But if at the end of three years this is the case, how about at the end of ten? Well, they've kind of learned to endure or they're both in propitiation. They're getting along somehow and they would rather have it that way than have it some other way. They'd rather be married than not. They think they're making it okay. And they don't think too much about the girl or the guy that they should have married instead, anymore. It's going along somehow.

Now into that relationship we can introduce one of the most startling pieces of bombardism you ever heard of: We can clear up the marriage! And it really goes. All a divorce is, for instance, or all an inclination or a withdrawal is, is simply too many overts and withholds against the marital partner. That's all! It's as uncomplicated as that.

7 And all of these strainings and leavings and "I ought to go" and "I ought not to stay" and "I ought to do something else" and "We ought to split it up" or "I'd be much better off if we hadn't" and "Maybe if I . . ." something, yap-yap, you know?–all of those rationales stem immediately from the partner who is making those rationales, from that partner's overts and withholds against the other partner.

Actually, he's trying to protect the other partner from his own viciousness. That's the basic reason. So he said, "Well, I'd better leave, we'd better break it up" or "cool it off." And that's usually the gradient scale of a marriage breakup

is "Cool it off," "We ought to leave," "We part," see? But that "cool it off" usually occurs. And, boy, we can take these things now and uncool them off.

Now, to ask you to take one of these things and set it down across from the marital partner, give him the cans and say, "Well . . ." (It's very easy, very interesting. I postulated a marital partner and I got two.) And we say, "Well now, George (or Agnes), come clean. Let's level it here."

There's a process that goes this way–a very deadly process. Not particularly advised but it's terribly workable: "What have you done? What have you withheld? What have you done? What have you withheld? What have you done?"–not necessarily "to me," you see?

Now, that's the deadly shotgun. That takes them all on all dynamics. But if you're just cleaning up a marriage, it's "What have you done to me?" (keeping the Auditor's Code) "What have you withheld from me? What have you done to me? What have you withheld from me?"

The person that takes the beating is the auditor. You really have to look this one over. And remembering, every time we find a big one, run responsibility, as I'll give it to you, on that incident. Got the idea? "What part of that incident could you be responsible for?" "What part of that incident could you be responsible for?" or some other process command.

8 And next night—oh, man, you spend days not talking to each other, let me tell you. But the funny part of it is, is the only time you start to claw each other up doing something like this is when you, as the auditor, goofed and had a loss. And then everything starts to go rickety-rackety. As long as you can actually be effective and feel the thing is going forward and you're winning, you're all right. You're just all right.

But you all of a sudden get detoured and talked out of running what you should have run and talked out of going someplace else. You feel you've got it all mishmashed and you find yourself auditing some incident whereby they were a Phoenician galley slave—that had nothing to do with the marriage. Only once in a blue moon is a button so hot that you have to pull the button, you know, like broken shoelaces or something of this sort, you know?

All of a sudden this person, this marital partner, keeps coming up with the fact, "Yes, I know, but I withheld from you that I noticed your shoelaces were broken and had been retied." We seem to get this one again and again and again. You know, "Your shoelaces were broken," and "You didn't pay attention to your shoelaces" and "You didn't pay attention to your shoelaces and didn't . . ."

Yeah, what the hell is this all about, you know? Shoelaces! Well, we just better run this one down. What's this business about shoelaces? And we find

out they hanged themselves in the county jail three lives ago with some broken shoelaces or something. It's a—has something to do with it.

But the point is that as long as we're successful, it goes along fine. It's only when we get a little bit detoured that people get unhappy about it.

I would say there's a formula for this sort of thing: that a couple of people who know how to audit ought to get an E-Meter. And by the way, you really can't—you really need one of those things today; you can't audit without one of those things. I mean it just can't be done. And of course, it's—they're real dynamite to have around a business. You can just go down the line, take all the criminals out, patch up all the right places and square it up and go to the boss and say, "All right. Now, what are you withholding, son?"

And he says, "Well, I didn't mean you were to make a check on *me!*"

You say, "Oh, come now."

"Well, all right, all right, all—oh, blast it! Well, I haven't embezzled any funds anyhow."

Yeah, you can check out a business these days and really make one whiz. Before this Congress is over, I'll tell you how to check out a government; you're in business, man. But maritally, you need one of those confounded things just to break it down. Not so much that the other person has tremendous things they're withholding, but they very often can't get the nerve to tell you

unless you know about it already via the meter. And you just don't succeed in cleaning them up, that's all.

9 Furthermore, you don't know these days how long to run something unless you've got a person on a meter, because you run it until the Tone Arm goes to Clear for their sex. You run against the Tone Arm, not the needle. That's right, that's right. That's when a process is flat. I can just give you that in passing here, but it's not an incidental datum. If you're running one of these responsibility or other allied processes that's a good process, you audit that thing for a man until it is stably at 3.0 before you leave that incident alone. Or–and for a woman, when it's stably at 2.0 and isn't varying any, you get it right there so it's stable. Otherwise, the incident itself is not flat. You can take any part of a case and clear it down to the Clear reading and that's done by the Tone Arm.

You know when you have a *hot* incident or a *hot* part of the case because the arm goes *up* on the meter! Not the needle! The hell with the needle! The *arm!* We're only interested in incidents with enough charge to move this Tone Arm! Do you get that?

These things that go click, click, click–oh, they'd aberrate somebody, I guess, if he was already nuts. But these little sweeps that go over here, "What did you just think of? Well, that's too bad." No, no, no.

For instance, you'll find that the little wife was actually out in bars all during that week you were in Syracuse and you start talking about bars. . . . You say, "Well, what do you know? There must be something there." Yeah, there's something there and it won't come down until you find out what it is, too.

Now, three, four times probably while you're trying to clean up a marriage between you, you will undoubtedly decide that it's all over and there's no reason to go on with it because one couldn't possibly. The thing that saves the day each time is remember what *you* did. Just keep that thought firmly in mind and it'll come through to a perfect completion.

You start clearing up a marriage by establishing two-way communication in the marriage and you've got it made. But if little Suzie and I with as little trouble as we've had in life can go round and round for a couple of weeks–we got to laughing about this. One night it got ridiculous. We said, "Oh, think of somebody trying to do with this in San Francisco without even a professional certificate." Do it off of the textbook, you know? *Oh.* No trained forbearance, you see? No schooling in how to sit there with gritted teeth and take it, you know? No built-in supports of "Give the command and the acknowledgment," you know? Guy going totally *wog-wog-wog*–a trained auditor doing that can still say the command and give the acknowledgment; he might not appear bright.

And I said then, "Well, I'll have to tell people about this at the Congress because they're going to start trying it anyhow, and we'd better tell them the right way to go about it."

And we'd say offhand that it runs like this: If you want–if you think that your marriage can be made better and you are not, both of you, trained auditors, then for people who are sort of in–you know, they're in Scientology (I'm not whipping up any business for auditors), the *wrong* way to go about it is get audited through on it. If you want to get audited, get audited through to Clear. (And you *should* be, you understand?) But the right way to get audited on a marriage would have to do with the marital partners facing each other with the meter, you understand?

Male voice: Yeah.

Otherwise, a phenomenon of transference or upset or supersympathy and so forth can set in and it just shouldn't be there. You understand?

So if a pc comes and he's having trouble with the marriage, the best thing that you can possibly do is say, "Well, are you both willing to settle up this marriage before we go any further?"

"Settle up the marriage, yes, but my wife wouldn't have anything to do with Scientology."

"Oh, is that so? Well, better bring her over. I want to show her how an E-Meter works!"

Set them both down in the session with the meter between them and let them go at it back and forth. And they'll be in session!

But you shouldn't really take one marital partner at a time and pluck them off someplace into an auditing room and do it all very supersecret and all that sort of thing. You ought to get them both by the scruff of the neck and sit them down across from each other with an E-Meter between them. And if they don't know how to do it and so forth, you sit there and hold the meter, you know, and audit them. Any auditing you're doing, though, have one of the partners back of you. Works. 10

Don't do it in absentia–got the idea?–if you really want to keep their marriage together. They'd probably go home and beat each other's heads off. But that's better than leaving each other! Almost anybody who has been deserted will tell you that. That's right.

But where we have a–where we have a marriage to clean up, we could do it with a pro. (Insufficient skill, you know?) I'd say don't flinch at trying to do it up totally untrained. Go ahead and take a rap at it. There's enough Scientologists around now that they can pick you up out of the corner and put you back together again.

That would be the roughest way to go about it, but I wouldn't flinch at tackling it. No real training. Just read a book about an E-Meter and got one, you know, and then, you know, somehow or other going to straighten this out with Grace or with Edgar. *Uh-hem.* And you probably would come through all right. But of course, that's not the problem of most of the people here.

The next workable thing would be to get a pro to help you out and do a double audit. But undoubtedly the *most* workable thing of all would be for the husband and wife to save up a little bit and get it all squared around and then go to school, carefully keeping–both of them keeping their noses clean and knowing what they were doing and get trained. When they're all finished with school, then have at it! That requires a lot of self-restraint, but that would be the most perfect fix-up. But I would, of course, only tell Scientologists that one. Otherwise, people would have to be more or less straightened up by a pro.

Now, to take anybody that knows nothing about Scientology, give him one of these things, aw, nah, nah. Why kill people? They'd just kill each other off, that's all.

In the first place, only one person would be doing it. The other would have no cooperation. It'd probably be totally covert. They'd have the total idea it was what the other person had done that had wrecked the marriage. You get

that they–all these misconceptions would stack together to a total bust. They'd simply use it as some kind of a police detector.

It was a sad day when instrumentation got into the hands of the police–called lie detectors. First place, there is no such thing as a lie detector. These things don't detect lies. They detect unrealities and disagreements and mis-emotions. But they don't detect lies. They detect those things the person is sorry he did. But what police officer, untrained in Scientology, could ever get that forgiving to admit that the person was sorry he did it. Because he knows what's wrong with criminals: Criminals are people who are never sorry about anything.

Now, he doesn't even know about criminals. A criminal is somebody who is on automatic and who isn't there. But he's on automatic and isn't there because he'd better not participate because he knows he's a criminal. "The machine is more reliable than the man," by the way, is the slogan a criminal operates on.

Now, I didn't say that a space-opera society always wound up as a criminal society. I didn't say that, but you can quote me.

Now maritally, the soundest plan, if somebody–if a couple knew a bit about auditing and so forth–the soundest plan would actually to be–to go through a Comm Course/Upper Indoc all over again. You know, just find somebody who's teaching a Comm Course and Upper Indoc and just go through it. Both of them, you know? And just groove it in, you know, and get the discipline

in there. Get it pounded in with a little bit of spikes, you know. Then take this and get the overts and withholds off on the whole thing and responsibility run on each and every part of them and the marriage would go back together again, click.

Don't believe that it'll go together without a few flying frying pans. See? Man, you're a perfectionist if you believe that's going to happen. Don't believe that you can all put it together again in one night because the number of overts and withholds usually take a little longer to detail.

Now, all of this simply adds up to the fact that we have our paws on this thing called a family. Because what is the most upsetting thing about children? The most upsetting thing about children is that they blow; children blow the family. In America they routinely blow the family in their teens. And Man has been looking at this for so long, he believes this is a good thing. It is? "Well, the child, obviously, at thirteen-fourteen has to become critical of his or her parents, naturally. That's the way it should be and then has to become more and more estranged and eventually goes out and makes a family of her own and that's the way life works." It is?

Some of the best families I've ever seen put together were by kids who hadn't blown their own families. Interesting, isn't it?

Do you know how young you can E-Meter a kid in his overts and withholds? *Goo-goo-chi-goo* fellows. I wouldn't say how young, but it's awful young.

And you take a child of six, five, seven, something like that–that's easy. That's a simple one. They're as easy to audit as adult preclears if you short session them; give them very short sessions and very simple semantic processes. Don't give them anything tough in semantics and they audit just perfectly.

And you always give them formal sessions, you know? Don't ever shortchange them with a little pat-on-the-back auditing and a little lick and a promise and an assist here and an assist there and never end the session, so forth. Give them more dignity than that.

And a child will stop trying to pull the family to pieces.

Now, the upset and uproar that is supposed to be the common lot of all families because of children, actually hasn't much to do with the family. I know my kids recently became unhysterical. They had a nanny who was treating them fairly decently–had a Scientologist as a nanny, you know–and they settled down, you know? And they calmed down. They've never been very boisterous or uproarious in disturbing things. They've been loud enough, but they're very free-spoken children, you know? They're very free in motion, very outflowing.

But this new Scientologist that had just come on to take care of them, you know, was not necessarily giving them good 8-C or bad 8-C, but wasn't doing anything to upset them particularly and they were going along just dandy. And they got so calm and cooperative, you see, with the rest of staff that we had a couple of people on staff that were coming around saying, "Something's the matter with the children. They're sick."

I was interested enough to go and look, you know, and I didn't find anything going wrong at all. They were about twice as free-spoken as they had been before, you know? But they just weren't running in hysterical circles making everybody miserable. So of course, they thought they were sick because they weren't behaving as "everybody knows" children should.

Now, when children have too many overts and withholds against their parents, they make life miserable for their parents. This is the darnedest thing you ever heard of. When they have too many overts and withholds against their parents, they make life miserable for their parents. It's silly.

And if the parents permit them to go on having this many overts and withholds against the parents, then they really start making life miserable for everybody and then they start blowing the family. And by the time they're sixteen or seventeen this "natural phenomenon" of their leaving the family will take place. We don't care if they left the family or not. Actually, Roman

children used to get official posts and jobs and get married by the time they were fourteen or fifteen, which is about the right time. You think I'm joking now. I'm not.

One of the wicked things you can do to a child is to prevent them from starting their life. And I'm not saying that college is totally a bad operation. I didn't say that. I just think so; that's just an opinion.

But it does seem that it puts an awful postponement on marriage. And this "got to wait to live–got to wait to live," you know, gets people so they just go totally irresponsible on the Third Dynamic.

You get little kids around twelve, thirteen–they start picking up responsibilities on the Third Dynamic. Have you noticed, then? And if you let that go too long, why, they start running irresponsibilities on the Third Dynamic, and you have–well, you have a government like this one.

Now, marriage then would consist of putting together a thetan association without overts and withholds, postulated into existence, continued for the mutual perpetuation and protection of the members and the group. Very, very simple arrangement actually. A highly satisfactory arrangement if it continues to be simple, but a very complex arrangement if it doesn't be.

Now, it isn't that mother-in-laws are the people who always wreck marriages. You could say offhand that mother-in-laws should all be shot and so forth

and then we would have free marriages and it'd be nice. Or we could have woman's suffrage and then marriage would be okay or that we could have complete emancipation, instantaneous divorce, and marriage could be okay.

And there–all of these social, sticky-plaster pieces of nonsense are just efforts to have a marriage without ever really having a marriage. None of these things ever made a marriage–quick divorce or preventing this or that.

The Chinese go the opposite, you know? A marriage occurs, but it really doesn't occur because the oldest man of the father's–of the husband's family is still the head of the family, and the wife still serves the husband's mother, and–oh, I don't know, it's all–they all get very complicated.

We get surrounded by bunches of rules and that sort of thing. We don't care what rules they're surrounded by as long as there is free communication amongst the members of that group. And if there's free communication amongst the members of that group, their affinity is sufficiently high to take the shocks and hammers and pounds of life. Now, life does hand out a few hammers and pounds and shocks.

And if the individuals connected with a family are not self-supportive, then these shocks can be rough one way or the other. The person does something and apparently thinks things are done to him and he's trying to make it and can't and all that sort of thing. But on a self-supportive, mutually co-supportive

basis, why, people have a better chance of making it than alone. And that's one of the basic philosophies on which marriage is based.

Of course, a little kid wouldn't make it at all, and none of you would have made it at all, if it hadn't have been for a marriage–on the line you're going on. Unless you have the power of mocking-up a body right there, spat, why, the geological [genealogical]-biological pattern of familial relationships and growth and all that sort of thing is the thing which will carry it on.

When the state comes along and tries to supplant the family with barracks, watch out. Somebody has Man down to a criminal level where he has to implant people to get anything done.

But a marriage can exist. A marriage, no matter how strained, can be put back together again. And a marriage can exist.

But at the same time I'm saying that, of course, I'm saying that a group can exist. But a group cannot exist without two-way communication. And a group cannot exist unless it continues to be postulated into existence by members of the group. And when large numbers of the group are engaged in unpostulating it or in postulating it out of existence–as revolutionary parties and that sort of thing are concerned–then, of course, the rest of the group has to work much harder to keep the group back in. Eventually they get tired of keeping the group back in and it falls apart.

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But if we're going to have a group, then we have to work at a group. The group has to be clean as far as the individuals in the group are concerned. There has to be free communication and there has to be a continued wish to continue to postulate the group into existence. If we do those things, we have a group. And whether it applies to marriage or whether it applies to a company or whether it applies to a government or whether it applies to something just a little bit bigger–Scientology around the world–why, *that's* how you make a group. And I hope we can benefit from that information.

Thank you.

Thank you.

GROUP AUDITING SESSION

LECTURE 6

A LECTURE AND GROUP AUDITING SESSION
GIVEN ON 2 JANUARY 1960

59 MINUTES

Thank you. By the way, do you have a Congress yet?

Audience: Yes!

Well, all right, all right.

Now, I think you are arranged here for some purpose or another and I'm not quite sure what. What purpose are they arranged for? Does anybody have any–the stage manager know what they're arranged for down here?

Male voice: Yeah, for Group Processing.

Oh, thank you, thank you. Group Processing. Yes. Well now, let's see, who are we going to get to group process you? Let's see, there's Jack, we could get

him to do it. There's Chuck, we could get him to do it. Is there anybody you'd like?

Audience: You! Yes!

Boy, sometimes you really have to work for them, you know?

Of course, it's just pure cruelty on my part to stand here and delay the beginning of this, because you're all wondering what I'm going to run. Now, the only reason I am willing to group process you at all is because, believe it or not, Mary Sue, when D of P here and there and elsewhere–Director of Processing, taking care of cases and that sort of thing–keeps getting stuff on the subject of "What auditing have you had?" And people will invariably put down, somewhere along the line, "I've had Group Processing from Ron. Results: fine."

Now, people had me more or less believing that I had occasionally messed up cases at Congresses and so forth and for the last many Congresses I have more or less dropped it off as part of the routine and regimen. Well, when this preponderance of evidence came through of the number of good results which had been obtained by Group Processing at Congresses run, and this broadly, of this many people by me, you see, I said, "Well, we can't let it go any longer," so I'm–got it back in the run. And I hope this one will live up

to these expectancies. And it's cruelty on my part not telling you what I'm going to run on you.

Is it all right if I give you a session?

Audience: Yes!

All right.

Start!

3

Think of a goal you would like to achieve for this session.

Audience: Okay.

You got one?

Audience: Yes. [various responses]

Who hasn't got one?

Good. All right.

Now, you got a goal for this session, good. We'll try to achieve that goal.

Now, in the last day or two I have been giving you some heavy, over-the-hedges stuff on overts and withholds and so forth, and have given you to believe that there may have been sinners in the past but, ha-ha-ha-ha, they don't compare to you, huh?

Have any of you had that idea? Well, if you haven't had that idea, then you've missed some of the things I've said. Anyway . . .

Now, having made you . . . By the way, the greatest overt act is making people guilty of overt acts, as you know. So I am not trying to make you guilty of overt acts at all; I'm trying to make you Clear. Therefore, I can call your overt acts to your attention because the end product of same will be some cleared people. And this is one of the processes we're going to run now. This is one of the "proh-cesses" (America–"prah-cesses") that you actually should run sometime down toward the end of auditing a pc. Not at the beginning, but somewhere toward the end of it.

This is the one group process that gives you the overts and withholds but puts them into a condition where they can be, to some slight degree, lived with without violating, particularly, the privacy of a preclear. Actually, this is not a *total*–you can't run this *only* and expect everybody to come clean. So those of you who have dreaded telling somebody something and for a second there thought that I had a process whereby you could get Clear without telling anybody, just come off of it, because you'll have to tell them sooner or later. But at the same time, this is the leveling off process and actually does take some of the kick, some of the dynamite, out of trying to live with one. And what I'm going to run on you is "Think of something you could admit doing," alternated with "Think of something you could withhold."

Got it?

Audience: Yes.

All right.

Now, when I say, "admit doing"–"Think of something you could admit doing," that would just mean anybody or anything you could admit it to, you understand?

And when I say, "Think of something you could withhold," that is just from anyone or anything or something. I won't run the tough one. The tough one would be almost unrunnable, "Think of something you have done to me," "Think of something you could withhold from me." I'm not going to tag you with that one. That's a rough one. Okay?

So it's going to be "Think of something you could admit doing" and "Think of something you could withhold." All right? 4

Now, I'm going to give you just a few seconds spacing and if you miss out a command or two and draw a blank, why, just let it skid and pick up the next command. Just don't sit there in a fog. I won't hold it against you if you miss one, okay?

Audience: Okay.

All right.

You all set now?

Audience: Yes.

All right.
Here is the first command: Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Male voice: Okay.
All right.
Now how's that going, huh?
Audience: Fine.
Is that too fast for anybody?
Audience: No.
No, that's all right. All right, very good.
Think of something you could admit doing.
Male voice: Okay.
Thank you.
Think of something you could withhold.
Thank you.

Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Male voice: Okay.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Okay, now how is that? Getting a little easier?
Audience: Yeah.
Is anybody missing out totally?
Male voice: Yeah.

A little easier?

Audience: Mm.

All right. All right.

Now, you're a part of this, now. Let's get in there and pitch hard, now. This is your chance here. Might never have another one. You might blow, you know. [laughs] Nah, you're not going to blow after I do this.

Here's the next command: Think of something you could admit doing.

Male voice: Okay.

Thank you.

Think of something you could withhold.

Male voice: Okay.

Thank you.

Think of something you could admit doing.

Thank you.

Think of something you could withhold.

Male voice: Okay.

Thank you.

5 Getting easier? Tougher?

Audience: [various responses]

Getting a little tougher in spots here. It'll be getting a little easier. I notice there are a few wheezes of relief coming off there. Let them come off.

All right.

Here's the next one: Think of something you could admit doing.

Male voice: Okay.

Thank you.

Think of something you could withhold.

Male voice: Okay.

Thank you.

All right, is anybody having any–feel like you're going out of your head or anything of the sort? If you are, why–if you are, fine.

Here's the next command: Think of something you could admit doing.

Audience: Okay.

Thank you.

Think of something you could withhold.

Audience: Okay.

Okay.

Think of something you could admit doing.

Male voice: Okay.

Thank you.

Think of something you could withhold.
Male voice: Okay.
Thank you.
Think of something you could admit doing.
Male voice: Okay.
Thank you.
Think of something you could withhold.
Female voice: Okay.
Thank you.
Think of something you could admit doing.
Male voice: Okay.
Thank you.
Think of something you could withhold.
Male voice: Okay.
Thank you.
How are you doing?
Audience: Fine.
Making it now?
Audience: Sure.
Feel any better than you felt?

Audience: Yes.
Oh, you're getting–got over that little hump there, some of you, huh?
Audience: Mm.
Well, how many feel no different at all?
Well, good. Then I don't have to snarl, "Well, answer the auditing question," see? I don't have to do that; I can remain pleasant.
All right, here's the next auditing command: Think of something you could admit doing.
Male voice: Okay.
Thank you.
Think of something you could withhold.
Male voice: Okay.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Male voice: Okay.
Thank you.
Think of something you could admit doing.
Thank you.

Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Male voice: Okay.
Thank you.
Think of something you could withhold.
Thank you.
All right. Is that going okay now?
Audience: Fine.
You finding out this is taking some of the edge off of that stuff?
Female voice: Yes.
All right, feel a little better?
Female voice: Yes.
Is it all right now for me to louse you up the way I have the last few hours?
Audience: [laughter]
You forgiven me yet?
Male voice: Yes.
Okay.
Think of something you could admit doing.
Male voice: Okay.

Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Male voice: Okay.
Thank you.
Think of something you could withhold.
Male voice: Okay.

Thank you.

7 How are you doing?

Audience: Fine.

Doing a little better?

Audience: Yeah. Yes.

Anybody doing worser?

Audience: [various responses]

Anybody gone into another decline?

Audience: [various responses]

Well, just let that be a warning to you. Run the process now.

Here we go.

Think of something you could admit doing.

Male voice: Okay.

Thank you.

Think of something you could withhold.

Male voice: Okay.

Thank you.

Think of something you could admit doing.

Male voice: Okay.

Thank you.

Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Male voice: Okay.
Thank you.
Think of something you could withhold.
Female voice: Okay.
Male voice: Okay.

Thank you.
Think of something you could admit doing.
Male voice: Okay.
Thank you.
Think of something you could withhold.
Male voice: Okay.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.

Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
All right, now how's it going, huh?
Audience: Fine. Great.
Have you got any idea of what you're walking into here?
Audience: [various responses]
Do you get a little insight in this now? Get a little insight on where you're going here? Look it over. Let's get a little subjective reality on this now. You able to find more things now?
Audience: Yes.
Hm?
Audience: Yes.
Easier to do?
Audience: Yes.
Fine, fine.

8

All right. Here's the next auditing command: Think of something you could admit doing.

Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold. ,

Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
How's it going?
Audience: Fine. Good.
Hm? Some parts of it rough there?

Audience: Yes.

A little rough, huh?

Male voice: Yeah.

Well, you think you'll survive here till the end of the session?

Audience: No. [laughter]

Possibility?

Male voice: It's possible.

Okay. Here we go. Here's the next auditing command: Think of something you could admit doing.

Thank you.

Think of something you could withhold.

Thank you.

Think of something you could admit doing.

Thank you.

Think of something you could withhold.

Thank you.

Think of something you could admit doing.

Thank you.

Think of something you could withhold.

Thank you.

Think of something you could admit doing.

Thank you.

Think of something you could withhold.

Thank you.

Think of something you could admit doing.

Thank you.

Think of something you could withhold.

Thank you.

Think of something you could admit doing.

Thank you.

Think of something you could withhold.

Thank you.

Think of something you could admit doing.

Thank you.

Think of something you could withhold.

Thank you.

Think of something you could admit doing.

Thank you.

Think of something you could withhold.

Male voice: Okay.

Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.
Thank you.
All right, now we're just going to run this a few more commands and end the process if that's all right with you. Okay?
Audience: Okay.
All right.
Think of something you could admit doing.
Thank you.
Think of something you could withhold.

Thank you.
And here's the last pair of commands: Think of something you could admit doing.
Thank you.
And here's the last command: Think of something you could withhold.
Thank you.
All right now. That was the last command.
Audience: Thank you.
Okay?
Audience: Thank you.
You're welcome.
It's all right now if we end that process totally, huh?
Audience: Yes.
All right. That's the end of that process.
Audience: Yes.
Now, do you remember the goal you set for this session?
Audience: Yes.
Well, did you attain it to any degree?
Audience: Yes. No. Yes.
If you didn't, do you think you might in some future session?

Audience: Yes. Yeah.

Do you think it's an overt act against me that you didn't attain it in this session?

Audience: No.

Well now, look it over again, did you attain any part of that goal?

Audience: Yes.

All right, thank you. I thought so in the first place.

All right, that's the end of that process and that's the end of that session. Thank you very much.

Audience: Thank you. [applause]

11 Okay. Now you're all in PT, I trust, and so forth. Are you in PT? You in present time? You here? All right. You're here. How about the seminar leaders? They here, too?

Male voice: Yeah.

All right. Sound man? Huh! We still got a sound man. We often lose him in those group processes. [laughter]

Well now, what do you think you just ran?

Audience: [various responses]

You ran the basic commands of responsibility.

Male voice: That's right.

It's not necessarily "think of," that was just for the group process. But to admit doing and to be able to withhold–now that's the anatomy of responsibility. At any time you say "admit causing" with regard to anything, you're running responsibility on it. You could run just that. "What could you admit causing? What could you admit causing?" Now, that runs responsibility. Now, many people, you say "responsibility" to them and they say that means, well, "being in charge of" or "that's taking the blame for" or something of this sort. Most anybody who has much sense has got responsibility right end to and can run the process just as responsibility.

But the process runs, oddly enough, very positively in "admit causing." And "admit causing" does sum up responsibility because "admit causing a doingness" or "admit causing a withholdingness"–those are the two causingnesses. So "admit causing" is the keynote of responsibility and you can run that on any preclear and you'll find out that works just dandy.

[Plink!]

You're welcome.

Audience: [laughter]

That's the anatomy–that's the anatomy of responsibility. We've looked for a long time.

Actually now, you know, we needn't talk learnedly and horribly and come down on people with an iron heel and say, "You must take responsibility for your life," because what they think–what they think you mean is they must be blamed for living, see, or various other odd definitions. They don't know what you're talking about and they'd probably take responsibility if they could face up to what it was.

Instead of that, you could say to them very cleanly and clearly, "You must be cause over your existence or your deeds, or you're dead. You must take cause over these things. You must become cause over these things. You must be causative over your own life. You must be able to assume the position of admitted causation," if you're talking to somebody that likes syllables. Get the idea?

You don't have to say, "Well, you take responsibility for everything, you got it made." He knows what you mean. It means, if he gets elected mayor, why, he's got it made, you know? Doesn't communicate too well, mostly because *responsibility* is too aberrated a word in an aberrated society. But "admit causing" hasn't been kicked to pieces and you can use that very well.

Unless you become cause over your own life, you won't live. Got the idea? Well, people will buy that sort of an argument. Okay? Well, I thought it was

better to run the definition on you than explain it to you. Now I think maybe you got some subjective reality on it.

That, by the way, is quite a killer as a group process, if you want to run Group Processing into any PE Course or anything like that that you have anything to do with and so forth.

There's another one–there's another one: "What would you let us know? What could you withhold from us?" "What would you let us know? What could you withhold from us?" That's the Overt-Withhold basic process. Of course, the highest level of anything is knowingness, so that's the highest-echelon process. And you can run that on an individual in a group–I mean, pardon me, in an individual session and you'll see the needle slam all over the dial.

There's a very, very cute way of running one of these things, by the way, is you set the person down, you take Mr. E-Meter and you look at him very snidely and he thinks you're going to pry into his past. I'll give you a little more dope. You up in PT enough to get some hot dope here?

Audience: Yes.

You in PT enough?

Audience: Yes. Sure.

Well, any of you that aren't, come up to present time! Come on up to present time, it's nice up here.

172

Male voice: Safe?

We're all friendly up here.

Male voice: Is it safe?

The Battle of Acre was no good; come up to present time.

12 Now, you take an E-Meter and you say to somebody–aw, you just set it up, you know? You set him up where he belongs. It's about right. Average politician or something like that.

Anyway, if a pc is reading up here, he's practically dead. I mean, he's so close to dead there's hardly any worry about it, you know? He's almost dead as a thetan. Over here, he's a mindless object. That's right. He's a mindless object below 2.0.

Anyway, but this pc sits down there–and he sits up here, you know, and you set him up, and you're going to ask him some questions. Well look, there's no sense in asking this person any questions about what he did because the probability is if he reads up here, he won't read enough responsibility to read on the meter. You got the idea? His overts don't drop on the meter. So he can fool you, unless you get the overt he's sitting in or something like that. And then it drops a little bit, see. He's just sitting up here all the time. He's just one solid overt act. His being there and saying anything has for the last two billion

years been a constant and continuous overt act of magnitude anywhere he has been. You get the idea?

So you run this process on him. You say, "Now think of something you could let me know. Good. Now think of something you could withhold from me."

All right. You do that for a little while and you say, "How's it going? How's it going?"

"Oh, it's going all right."

"Well, is there anything you'd like to tell me?"

He says, "No. Been a pure boy and a good boy. Been a good girl and a pure girl. Recall vividly establishing the whole motives of Sunday schools. I was the one who knocked out beer in the United States. I've been good, good all of my life and all of my lives. No, I haven't . . ."

And you say, "Think of something–think of something that you'd let me know. Think of something you could withhold from me."

Sooner or later, running this along the line you say, "How you doing? How's it going? Is there anything you'd like to tell me?" Sooner or later this is going to go *draoooowww-druuumm-vruuummm.*

"Well, nothing very much except I murdered my father."

That's an interesting way of tackling a case, by the way. But the process all by itself would take some edge off the case for the First Dynamic, but you're

auditing in the Third. See? But did you notice things kind of lighten up and you start feeling a little bit better, some of you? Huh?

Audience: Yeah.

Did you notice that?

Audience: Yes.

Well, that's plain magic.

Audience: Yeah, yes.

13 Of course, a Scientologist now has a terrible liability. And I hope–I hope we don't get caught in this one–it just happens to be a fact. But it's as one of your very well-known personalities told me when I was running him over the jumps on an E-Meter. He named off three women and I said, "You mean you just took a fancy to them? You didn't go any *further* than that?"

He said, "Well, they were all in Scientology."

I said, "Yes, I know, but this is straight, is it, that you just looked at them and you consider that a little bit of an overt act against their boyfriends or husbands and so on?"

"Yes, that's right."

Said, "You didn't go any further than that?"

And he says, *"No!"* He says, "And I'm goddamn glad now I didn't! Look what–look what I'd have to be telling you!"

Well fortunately, as an individual goes up in tone, he goes up in moral caliber. Otherwise it'd be too tough to bear on all of us. But the main thing about it is–the main thing about it is you can run a higher degree of responsibility in with the process I just audited on you.

Oddly enough, an individual–an individual is as self-controlled, as well-controlled, gets along as well as he can take responsibility and gets in as much trouble and difficulty as he cannot take responsibility. There's a direct ratio.

Irresponsibility: difficulties and trouble. Responsibilities: everything goes along fine and so forth and he has a lot of fun, too.

Now, if randomity is fun, then remember that an irresponsible person never has any fun. So if you're going to have any randomity, you're going to have to postulate it from the top scale, taking full responsibility for it. And then it'll be a lot of fun. That's not a trap. But I hope we don't get trapped in any of these particular things because I hate to–I'd hate to spoil some of your games.

Audience: [laughter]

Well, all right. I trust now–I trust now, you will be able to sleep tonight where maybe you didn't sleep well last night. I trust that your consciences will be lighter or, if they need to be squared around, that they are heavy enough for you to tag an auditor quick.

Now, this is the end of the second day of this Congress.

Male voice: We have the seminars.

Isn't it?

Audience: No. No. Not yet. Seminars.

You got the seminars coming yet?

Audience: Yeah. Yes.

You mean you're going to get some more auditing?

Audience: Yes!

Well, all right. That's very good. That's very good. Do you think you're going to profit by it?

Audience: Yes.

Do you think you're getting any results in it?

Audience: Yes.

Well, all right. By the end of the second day of this Congress, do you suppose that you'll ever be the same again?

Audience: No.

Good.

It's not that I object to you as you are. As a matter of fact, I was very fond of you the way you were. But there's a lot to be done; there's a lot of hand to be borne here. Truth of the matter is tomorrow–I don't know how I'm going to get it all in tomorrow to tell you the truth, because there's just too much

dope and data and things and stuff and all the rest of it to give you, but I'll make a good try at it. And meantime, meantime, after your auditing sessions tonight–after your auditing sessions tonight–why, make sure that you sleep the sleep of the just and the blameless and that you are–that you are free of your conscience and so forth for the first time. As a matter of fact, the HGC back there has a booth and you can check your conscience at it any time you want to.

I'll see you tomorrow and good night.

Thank you.

Thank you.

ZONES OF CONTROL AND RESPONSIBILITY OF GOVERNMENTS

LECTURE 7

A LECTURE GIVEN ON 3 JANUARY 1960

60 MINUTES

Hiya!

Well, how are you doing today?

Audience: Fine. Good.

Did you recover?

Audience: Yes.

Did I recover?

Audience: Yes.

That's the wrong auditing question.

Oh, dear. Well, here we are in the third day of this Congress. Looks like Congresses are getting longer lately. Looks like Congresses are getting slightly longer lately. They did get down as far as two days. Over in England they got down as far as one day. Of course, the next step from that is no Congresses.

Female voice: Oh no, no.

But then, you see, I got processed, you know, and . . .

Male voice: Good.

. . . then they got up to two days, you see, again. And now they're up to three days, so you'd better–if I keep on getting processed, you see, why, it'll probably get up to four- or five-month Congresses, so you better . . .

Audience: [applause]

Well, you all look just fine today. I'm glad you're feeling well. You're doing all right.

Audience: Yes. Yeah.

It's very funny, you know. You look at a preclear sometime and he's wondering and you say, "You're doing all right." And it makes him feel better, you know?

But don't go so far as to say, "You're doing all right now because you're Clear." Because Clear has all of a sudden taken on two different meanings. It has separated itself. We used to have something called a release and that was somebody who wasn't nuts anymore–wasn't human. But we actually don't

have this grade of "a present-lifetime-clear-of-overts-withholds." There is no such immediate statement. And yet that's more or less the intention of Clear. And you could say "clear of current overts." "Clear of current overts" is about the best statement that could be made on the line.

I don't know exactly what we're going to do about this, except, perhaps, to elect somebody to a Diogenes club. The idea of a Diogenes club, of course, is not a new one. I remember there was a Diogenes club back in Athens. And all the biggest crooks of the place belonged to it. Well, that's neither here nor there.

Well, you know I'm awfully sorry I didn't bring my notes today, because today I need them. I need them. There's so doggone much to tell you about, so very little time to tell you in, that I'm just going to try to bear on through without much regard to titles of lectures, that sort of thing, and let you in on what gen I can or that has been accumulated. But, I don't know, we might cover a thousandth of it. 3

When you put out a culture in a civilization, you've got to follow it up. You've got to take responsibility for it. And as long as you have a totally irresponsible government, you're going to have a world in trouble. When the most powerful government on Earth is irresponsible to the point of not taking the responsibility for the people and so forth that it sends abroad and,

in addition to that, doesn't take responsibility for the culture it exports, the trouble it steps up, the wars it wins, nothing of the sort, and just says, "Well, that's all up to them," you're going to have trouble in the world. That's for sure. That's why I want you to get interested in the Third Dynamic.

Now, I'm not saying we could do better. I'm merely saying we could do something. Now, this isn't advocation of the overthrow of the US Government by force. I want to make that plain on the record. There has to be a government there before it can be overthrown. About the only thing that the US Government gets upset about is being overthrown by force and does get upset about that. And I don't blame them a bit.

I remember vividly when I charged up Bunker Hill–just–what's this all about? I was going to withhold that. No, my overt act against the American government comes about with killing your favorite general, fellow by the name of Prescott, in the Battle of Breed's Hill, 1775. I wasn't even a combatant. The rebels made the mistake of killing a friend of mine who was part of the British troops. Well, that's a long story, but it was an overt act. Every once in a while when I think of those stories in *Time* magazine, I say, "Well, Ronnie, you deserved it." All explained–all explained.

Oh, dear. I'm afraid I shocked you a little bit. I'm afraid I shocked you a little bit. You know, there were other people in the world besides Americans and

British at that time. Yeah, there were. There were other people in the world. There were people from Saxony involved. And I was simply an observer from the Elector of Saxony's government to tell him whether or not he should send Hessians over. And I said, "Yes." Of course, that wasn't an overt act until an old schoolteacher, the life just before this one, points a finger at me and tells me what bad people the Hessians were and how horrible it all was and it upset me. And I wasn't actually cognizant of the fact that I had pulled an overt act right up to that time. Because it was my opinion that the Hessian regiments that were captured and gobbled up by first Benedict Arnold and then George Washington were the only ironworkers and artisans the country ever had imported into it. And it was to them that they owe most of the present industry, you know? But nobody was there to give me the gen on this sort of thing.

No, I didn't have anything to do with either side, basically, but I did get mad and I've paid for it since, so I hope you'll forgive me. I wonder how many wars you have to win for a country in order to pay off an overt act. I'm working on my third or fourth now.

The only fault you could find today with modern governments is that they are not taking responsibility. They're just not taking adequate responsibility. They think by paying off the aged, by supporting the unemployed and by

going in for other corn-and-games Roman mechanisms that they are taking responsibility for governing.

4 None of these governments need overthrowing. None of these governments actually need very heavy berating. But all of these governments need an increase of responsibility for international welfare. The able citizen is the one who should be supported by a government. That is a lesson they'd better learn. Because a government cannot govern unless it governs the people. And basically, the people of a nation are the people who are doing things, not the people who have quit.

Socialism and that sort of thing, apparently, is a matter of getting more government–it's a method of getting more government.

Now, the American government in 1775 was trying to spread a message and therefore deserved better at anybody's hands. And which was why, basically, anybody standing on the outskirts, such as myself, supported them absolutely lukewa— supported very lukewarmly any effort to overthrow America. And do you realize the people of Earth support, very lukewarmly, doing anything about a country which is seeking freedom? You just stand around and they say, "Well, do this and that and the other thing for us," and so you do it very lukewarmly.

You say, "Well, fine. You want fifty thousand Hessian troops? Good. We'll send you–we'll send you several hundred."

You do these things internally. Internally, the British Government at that time was absolutely sabotaged. It was sabotaged by the sentiments of its own officers and people. They said, "Well, there's something to these people. There's something to this movement on Earth." They couldn't really get mad, you know? And so they just didn't whip out their tactical directions and work them down to the last hump. They said, "Well, these people should get along one way or the other."

America had a message. And you go up today to the Capitol and you'll find that message written all over the statuary. You'll find it written all over the paintings. And that was that the common man had worth and that the people of the world had a right to free determinism, that Man had a higher destiny than that of a slave and it was time he broke his chains. And you find that all over the Capitol. Now what's this government doing letting some two-bit bunch of czarist miscarriages come along and tell it–tell it that *it* has a message of freedom!

These Johnny-come-latelys have no message of freedom! They have a message of slavery. They say all men are alike and they're all slaves. The machine must roll. That's just a new method of obtaining production. That's all. Communism

is as wrong as capitalism. Then they're both wrong. Somebody who sits back parasitic upon the labors of others and does absolutely nothing and furnishes no service of any kind whatsoever–clipping coupons, you know–or sitting back being the big commissar with the big red star and the hero medal, you know, are likewise parasitic upon the labors and sweat of other men.

Both of these systems are wrong and somebody ought to just let them go out on the corner someplace and fight it out the way the troops of World War I were always insisting that their generals be given clubs and go into an arena and just hit each other over the head until they decided who'd won. This was the most prevalent sentiment between 1914 and 1918. War has become unpopular.

5 But here's this great–here's this great message–this great message that was spread around the world at the late part of the eighteenth century that the common man was worth something and he ought to strike off his chains and determine his own destiny. That was a great thing.

Who were the stupid knuckleheads that let that message go by the boards, hm? What self-seeking, self-interested politicians are sitting down here getting what spread, forgetting that *this* country is the pioneer of Man's future freedom?

Now, this country has got to take responsibility for it. That's all. They spread the message. There's no sense in sitting back now and trying to go

into some socialist mess or in leaning the other way and going into some capitalistic mad-dogism, either way. Or some fascistic thing whereby Czar Pixie or somebody raises his noble scepter and all the space-opera boys jump up with their blast guns or something like that. It's no good.

No, somebody on Earth has got to keep the torch lighted and the country that's been nominated by the peoples of the world is America. And I'm here to help make sure it delivers the goods.

Now, we've got a total–way out in front. All we've got to do is make some people take some responsibility for some of the things that this country stands for and this world will be free. And that doesn't mean that every government on Earth ought to be overthrown in favor of the American government. It simply means that if democracy is going to go forward, it had better be going forward decently under the guidance of a responsible nation and not just dropped into the soup and every criminal that comes along given fantastic credence because he's beating the drum for socialism or communism or spooferism or nihilism or some other nonsense.

The great message of the world of the last two hundred years emanated from this country. And it's still emanating from this country. And this country ought to back it up, not by overthrowing the governments of Earth, not by conquest, but simply by a matter of setting an example of responsibility for

its citizens and for its affairs abroad to such a degree that it demonstrates that democracy works and works far, far better than any other type of political activity. Democracy is not the best political philosophy in the world and nearly everyone will agree that a benevolent monarchy is.

It's very funny, you know. You can get a socialist and a communist and nihilist and an anarchist and a capitalist and a royalist and anybody else you want to get together–a fascist–you can get them all in a room together. I've actually done this horrible trick and gotten them all to agree on a political philosophy. And the political philosophy they agreed upon, utterly and completely, was a benevolent monarchy. But they said you can't have a benevolent monarchy unless you have a benevolent monarch and then you cannot guarantee the continuance of that government as a benevolent monarchy. So therefore that is bad.

But actually it's the best form of government. But short of that, the best form of government is where everybody has a say in it. Now, that will perpetuate itself and that continues on better. It's not the best form of government, but it's the best workable, practical form.

And all these fellows agreed and then you should have seen their faces when they realized they had all agreed politically. Very, very funny.

6

Now, I don't mean to tell you anything startling or strange about this. We have no real vested interest politically. We have a vested interest in Man; all of us are interested in this. And politics occasionally keep us from recognizing or realizing our fullest responsibilities in this particular direction. One of these fine days we will have to turn around and clean up politics, because politics can only go astray where criminals are in political control. And if you have the answer to criminality, you have the answer to all politics.

Democracy is probably the best political theory, workably, that has been introduced over the last twenty-five hundred years. And the only reason it doesn't work is because you can elect some startlingly beautiful man whose hair is silver and whose voice is beautiful and the ladies dive overboard for him, and you find out you've elected one of the lousiest crooks that anybody ever had anything to do with. That's happened in American history.

Well, it could only happen, and America could only be subverted, if people in key positions had too much to hide–who could be blackmailed, who themselves could be turned into rabid revolutionaries against the better good of their people by simply not being able to speak clearly and openly to their people and tell them what they should. No, as long as you have criminals in governments, you're going to have trouble. You're going to have lots of trouble.

I'll give you an idea of that. Some people accuse me of being hepped or sold occasionally on the idea that this organization has–Scientology organizations have been bird-dogged by some political group. Now, they've misunderstood what this is all about.

There are certain political groups which accumulate to themselves criminals. And wherever you get criminals sitting in your midst that can't talk, can't be processed, can't duplicate communication, they scramble all the communication lines.

You see, because they themselves are withholding to such a degree, they don't dare duplicate. So something that comes in to them, they then misduplicate as they hand it down the line. Because they themselves have something they mustn't say, they pervert everything that goes past them. And you have one of those people in an organization, you've got trouble. You got trouble.

It was very interesting to be able to talk to a very high official in the British post office system very recently and give him that succinct datum. Now, up to that time, I had talked to him occasionally about writing a manual for the use of his personnel handling communication systems in the British postal system. And he didn't think I had anything to say. He thought he knew all about it, you see?

Funny part of it is, nearly everything I was trying to tell him about, he in some dim way had noticed himself. And it all appeared that he knew all this, you see, but he didn't realize he couldn't articulate it. And this very funny thing happened, you see? I was sitting there and I tell him all about this one datum: that you just cannot have a criminal on your communication lines, because he'll flip the data because of misduplication. And I just gave it to him right straight from the shoulder and used Scientology technology and everything else–which he's not educated in even vaguely, you know? I just let him have it.

And he sat there, you know? He sat there, "Oh," he says, "you–you *do* know something about this, don't you?" And he said, "We have a fellow in Scotland who is in charge of a certain department in Scotland and," he said, "it's always going wrong! Anybody who gives him a complaint or a message of any character, he changes before he hands it to anybody else! And I've noticed this! I know what's wrong with the man! I–I–how much are those E-Meters you sell?" [laughter]

So therefore, we have to realize that a government that's being totally knuckleheaded is a collection of individuals who are trying their best but aren't able to reach very well. A government is composed of individuals who

themselves are blocked in various ways because their own communication lines are chopped up.

Now, we could say at once that the moment a government's communication lines were cleaned up one way or the other, that that government would undoubtedly begin to perform at a much higher level of responsibility than it had been before. Got the idea?

Well, all you'd have to do is to make sure that every person in government–boy, shades of 1950. This sound familiar to some of you people?

Female voice: Mm-hm.

All you had to do was make sure that the people in government were cleared (at least in the limited sense of current lifetime) to ensure that that government would take fullest responsibility on all of its communication lines. Got the idea? So that if any group went about, in a somewhat soft-voiced fashion, to guarantee the political integrity or personal integrity of the people in government, they would probably be cooperated with 100 percent. It sounds very daring. It actually isn't daring at all. It's just nobody knew how to do it. It isn't that the idea is unacceptable; it's that nobody had the gen to make the idea workable.

They try to do this with their various elections. They say this man is good and that man is bad and they tell stories on each other–the candidates do–and

they try to expose each other and they try, by this method, only to have politicians in there who have fairly clean records, because they know that if they have a dirty record, that they're liable to be overthrown. But then, this politician, getting office, then is unable to guarantee the cleanliness, for instance, of his police department, his accounts department or other things. He doesn't know how to go about this.

So as long as you have elected personnel, to some degree you have already dropped out the more crooked or reprehensible personnel, to some degree there's already a preventer working on the line.

But what if somebody came along and cleared the rest of the lines up? Now, what would happen? What would happen to that government? Be pretty interesting, wouldn't it? Hm?

Well, we can do that today. Now, this is just one of the things I had to cover; 8
it's not the whole of this immediate lecture at all. But I just *had* to tell you about the purity league gag! This is too good to keep. You're very hard to withhold things from.

Now, I'm not outlining this as something we're going to do instantly and immediately. I'm simply outlining this as something which is a good idea. That is to say, a funny idea, an idea that would be a little sport.

It would work like this: An auditor in his spare time would find out in his immediate city, something like that, who were the more important political figures. Or he would get hold of a salesman. That's why I wanted you to get some salesmen into the PE. Not because we wanted to teach all the salesmen in the world–but because it made a good communication line–but, actually, because I wanted you to have some people in your midst who were used to selling and handling people. See, personnel problem was what that came up from more than anything else.

All right. Now supposing–supposing this auditor got ahold of one of these salesmen and he gave them a list of these men and he gave him some stationery, you know, and an address. And across the top of it, it said the Citizens' Purity League. I just love the title. It's just too corny for words, see?

And he gets the salesman to go around and call on all these prominent civic leaders, you see, and lend their name to an advisory board of the Citizens' Purity League. And then you add *all those* to the stationery, see? It isn't costing anything so far, you see? What an overt act, you know?

And the literature of this Citizens' Purity League–I love that title. It's just–*nothing* is that corny! And it says that honest people are entitled to an honest government. And that's all it stands for, you see? And it says that a people are entitled to a government or to being governed by honest men.

And everybody will go for this! Good roads, good weather, naturally! Naturally, a people are entitled to an honest government, you see? But that's its whole message.

And the Citizens' Purity League, *now* with all these advisory committee names, you see, which list every civic leader in the whole community, writes a letter–and this is the department you have to tackle first–to the chief of police on this stationery, saying you want to make a Security Check (give him your literature) on *his* personnel–not on him, on his personnel. You want to check over the heads of his departments and things like that, so that you can guarantee this sort of thing.

Well now, one of two things happens: fascism takes place overnight or he cooperates. See, it gets to be an open-and-shut proposition. It's either this one or this one and there's not much in between.

But of course he says–he looks at all these prominent names and you go in and you talk to him–and he says, "Well," he says, *"um-hmm-hmm.* It's very unusual–ahem–very unusual request you're making here. Very unusual request. What do you intend to do?"

"Oh, just talk to these men and check them over from the standpoint of record, you know, so as to give them a clean bill of health for this."

And he's thinking all the time usually, you know, about, "I wonder how much percentage these guys are holding out on me," you know? "I wonder if there's a crook in the lot here that's denying me my percentage."

Well, if he refuses, he knows what you're going to do. You're going to write every single member of your advisory committee; you're going to say the chief of police refuses completely to cooperate with any Security Check on his departmental personnel. Of course, you know what that means–there'll be a new chief of police in there at once. Because that's one thing civic leaders are able to do: change chiefs of police.

So the chances are he'll say, "Well, go ahead. Go ahead."

9 So, you take–of course, the first one you want is the vice squad. And you just takes your little E-Meter and you just check over the vice squad for overts and withhold. And what you're looking for is unreported crimes by the person. Of course, as soon as the word gets around, practically everybody in the police department that couldn't stand a Security Check blows. *Pshew!* That mechanism will work right now, see?

So you simply call a meeting of your advisory committee or write them all a letter–never hold meetings of them–just write them all a letter in a bulletin and say, "Well, we've gotten rid of so many people because they had unsavory reputations and they're being replaced by more reliable men."

And this committee says, "Fine. The Citizens' Purity League is working beautifully and we are getting a purer government and three cheers," see?

So that's fine. And it gets up to a point now where you turn around to the chief of police–it must be the police department, because that's the department that would be used to stop you. That must be the first entrance point. Always the police. They're the point of corruption. They're the point that a revolution takes place in. Remember that, always, you see? So if you clean them up first, you can keep from precipitating something very bad.

Now, these people, of course, are all very interested now that the police department has been checked up and checked out and everything is very happy in the town of whatever it is.

And you turn around to the chief and you say, "Well now, we want to check you out."

And he goes through this, "Well, I can tell him–oh, no, wait a minute now. Oh, no, not that one!" You know, he goes through this, "My life is an open . . . um . . . my life is . . . uh . . . my life bears inspection. I'm not on any criminal file–well, not in this area."

But here's the point: you're not trying to fire these people. What you're trying to do is get preclears. Interesting gag, isn't it?

You check over the head of the homicide division and you find the head of the homicide division has been taking a little bit of a cut on the side–here, there, something of this sort. You find this, you don't instantly say, "Well, this is going to be reported and you're going to be shot from guns." You're going to say, "Get your nose clean, son. It's going to cost you money."

And then the word gets around that you actually charge people for straightening them up and that "this is a method of revenue and a gag and a racket." Your answer to that is instantaneously–instantaneously you say, "What? The people must be paid to straighten up the dishonesty of men who should have been honest in the first place. Make those men pay!"

And everybody will say, "That"–in the advisory committee–"that's absolutely right. Absolutely right. Why should the people pay?"

This is just a gag. This is an interesting gag. But some such operation could open the door to responsible governments over the whole face of Earth and move away the specter of overthrow by violence and criminality, the peoples of Earth, and further degradation of their liberties as has been going on for the last few centuries. Would work. Think it over.

Of course, you get the accounts department and you get the other department and you finally work up to this person or that person, so forth. You could

check–an auditor just could be kept busy day and night, just doing something like this and having a ball.

Now, if you started in on a program of this character and it was successful, you'd have to depend upon the PE Franchises, you'd have to depend on these Foundations to furnish enough people to be trained as auditors to meet the demand for auditors. So we've even got that side of it covered if something like this really happened rapidly.

Now, it's not very much to ask people to simply be honest, whatever their principles are–simply to be honest in their execution. And simply to demand that honest people deserve honest men in government roles. That's not very much to demand. But you'd change the whole face of Earth. You would. And you'd make good something they were trying to do in 1775, which was strike off the chains of the world. 10

Now, I think it's time somebody took an interest in that program again. I don't think it ought to be left down here in the Capitol rotunda, forgotten, while a bunch of fellows go storming around the world from some other nation, telling them *they're* the men that are setting men free. When did Russia ever set any men free? From what prison camp? They've still got their prisoners of war from the last war. And these fellows are allowed to go around the world

and talk with their big mouths and say that they're the pioneers of freedom?

Oh, no. What corn. It's not true.

So if this country measured up to its total responsibilities, it would first have a totally honest government, at every level, and then would have a total responsibility for everything it started in the idea which it fostered out along the line so long ago. Do you agree with me?

Audience: Yes.

We are not helpless. There is something we can do about it. We can tell you the wrong thing to do always. That's *nothing.* Nothing is the greatest overt act you can commit. If you don't believe it, run into it sometime in your case. The times you did nothing: those were the overt acts. Well, we needn't be guilty of it in this particular lifetime, because you've got just as big a share in this as I have, as anybody has.

And with your knowingness goes a certain increased responsibility. That's a terrible thing, isn't it? You say, "Well, I want to know more about this." The second you know more about it, you're more responsible for it. Do you realize that? And when you're in my boots and know all about it and have since the beginning, you've really got a lot of responsibility to carry around. But it's remarkably easy to carry. What's tough to carry is irresponsibility. That is very tough to carry around. If you don't believe it, look at your somatics.

Every somatic you have stems and rests, securely founded, on irresponsibility where responsibility should have been. I don't wish to threaten you. I'm simply telling you a technical fact. If you want to get somebody over a sore leg, you just find out what part of that leg he could be responsible for—using any form of the Responsibility command—and he'll have a well leg. Simple as that. Only it'll stay well and that's what's important.

Now, in the field of the broader activities of Scientology, we are more and more accumulating to ourselves responsibilities in various directions and we've gotten almost up to the point where if a natio— international explosion like war took place and so forth, why, it would have been, to some slight degree, our fault. 11

Now, this isn't bigheadedness as far as we're concerned. It's just that we didn't work quite as fast as we should, we didn't talk as fast as we should, we weren't quite as bright and smart and didn't forward our communication lines quite as rapidly as we should. You get the idea? We're up into a level where we would share responsibility with anything of this character.

You can ask yourself right now why things are in such bad shape in certain zones of the world and you could trace it down—if you were concerned with the bad shape of that particular zone, you could trace it down to the point

where you committed an overt act against that zone and took it out of your perimeter of control. As simple as that.

You have a thing called zones of control. And actually, I've given you this lecture backwards. I should have talked to you about zones of control first and responsibilities of government second, but I just love this idea of a purity league. I mean it's just . . . Please, if you do something like this, call it the "Purity League," will you? Please? Nobody will believe the title, see? [laughter]

Now, zones of control is something you should know something about, because it will clear up for you a great deal of difficulty in your future. A zone of control, where control is positive, contains the minimal overt acts by the individual. It's very simple, you see: high control, low overt acts. Got that?

So if you think your greatest overt acts are against the body you're sitting in, let me call to your attention that you can still control it, which tells you that your overt acts against your own body or your body line must be minimal compared to your overt acts against other areas that you *don't* control. You got that?

So, before, we've had the idea that if a thetan was trapped someplace, it must be the thing that he had the greatest overt acts against, you know?

This fellow just can't get out of being a personnel manager for corporations. No matter how he tries, he can't cease to be a personnel manager for corporations.

He just can't cease to be this thing. You know? He says, "Well," he says, "well, I just must have committed so many overt acts, I'm trying to rectify them by being a personnel manager," or something of this sort.

No. No, that isn't it. He's staying with his highest zone of control where he has the least overt acts.

Now, a fellow who has no zones of control left has left no area in which he has very few overt acts. All areas he's in contact with have maximal overt acts. Got that?

Now, the bum down on skid row is a demonstration of a person whose overt acts against all zones and areas are so great as to deny him control of all zones and areas including his own body and himself. You see that?

Now, he's running responsibility on all fronts–reversewise. He knows he should be responsible in various zones and areas and he'll tell you this! This is his reform speech. This is what he gives the Salvation Army and people who try to do things for him, you see? He just runs it off like mad. And yet he *doesn't* take control in those areas. Alcoholics Anonymous–those people have my respect, believe me, because how can anybody live with that many losses? That they stay in and continue to control, to a marked degree, a zone of almost total irresponsibility of that character is an attestation of great stick-to-ivity and great character. And my hat's off to them. That must be a tough beef.

13 I have a subjective reality on some of this and so do you. You know some zone of life–right this minute–you know some zone of life that apparently has the power to injure you. Let's just think about it for a minute. Do do you know of such a zone?

Well, all right. The exact mechanic is that you committed overt acts against the terminals representing that zone that you now don't know about. You've buried them. All you see is the menace. But the overt acts are there. On a reciprocal, that area can now do something harmful to you. And horribly enough, it becomes more harmful the less responsibility you take for it. You really want to get caved in, just back off *totally* from an area.

You want to know why the world could be destroyed? Because nobody is taking any responsibility for it. You know why they don't take any responsibility for it? They've got too many overt acts against it–it and other worlds. So the world could be destroyed.

You want to prevent the world from being destroyed? Take responsibility for it. The odd part of it is, if you just sat down and took responsibility for it and ran out *your* overts–just *you*, see, just one person–ran out *your* overts against it–the very least that would happen is when everything else blew up, you would be sitting there untouched.

Now, there's the handling of the H-bomb. You know the country that's liable to get it in the neck from the H-bomb? Yeah. Who's the only country on Earth with an overt act with an A-bomb, huh?

Well, somebody better take a little zone of responsibility here. That was an awfully irresponsible thing to do; the war was practically won. And they tell you all about how many thousands of lives it saved amongst the troops and explain, explain, justify, justify and justify. My god, the enemy was practically flat on the back.

They didn't even need to drop the bomb. They told the people down in Los Alamogordos they were going to have the Japanese come in and observe it, let them see one bomb explode and then ask for their surrender. And they didn't do that. They very *dramatically* went over and dropped the bomb! See? Overt act. It's a total nonsensical thing they did.

Well, this zone of responsibility and zone of influence is also, reversely, the zone of injury. When you've dropped responsibility–when you've dropped responsibility for a certain zone, it can hurt you.

Now, let's say you've been going along as a father for a long time and you haven't taken all the responsibility in certain areas as a father that you should have. You'll get bit! Don't send to find for some other cause. If it bit *you* very hard, you did it. Well, if you did it, you can undid it. How do you like that?

You can! You can undo it. Anything you've done, you can undo one way or the other–somewhere on the track, given enough time. Even without processing, you could undo it.

A lot of you are going forward in life right now, just hoping you will get an opportunity to undo, oh, lord knows what, killing blondes or something. Hoping you get enough opportunity to unkill battleships or something. Of course, some of you are out of luck entirely because maybe your overt acts are against heavy hussars–heavy cavalry, heavy horse cavalry–and you're trying to undo overt acts against heavy horse cavalry in an age that doesn't have any. So you have to become an historical writer.

14 Zone of influence is terrifically important. You want to know why we have not influenced further than we have? You want to know *how* we could influence further than we do? Well, the answer is there, with that Triangle of Knowledge, Control and Responsibility. All we have to do to straighten it out is get off our overts against any area we wish to control and we'll control it again. It's very simple–so idiotically simple that only a very honest man with a very honest view could grasp the situation, which is probably our saving grace, you see?

It's the awfullest trigger mechanism you ever saw. It's as though we've got it totally set up so that if we turn bad, we can't influence anything very much. It's our sideways proof of why Man is basically good.

And when a man finds out he's harmful to various zones of influence, he withdraws from them. If he finds that he can commit overt acts against areas that he really doesn't want to commit, he'll withdraw. He has to withdraw from those zones, that's all. He's protecting them against himself–from himself, you see? He's protecting others and the other dynamics from his own influence.

Well, now the second that he gets off his overts, he can re-establish his control and reassert his responsibility for those areas which he has previously deserted.

Now, right here on a great big silver platter, you've got Earth; you've got Earth with a red ribbon around it. But it tells you very vividly that if you haven't got your overts against Earth off, and if you have not returned into beingness your goodwill toward Earth, you won't control it. And the silver platter is just as bright, but you won't even be able to touch a single corner of it. You wouldn't be able to put a finger on the rim unless you had done just that.

Now, to tell somebody who is hitting the bottom about the upper dynamics and his control zones on the upper dynamics, of course, is not cruelty; you're

just simply talking over his head. You're just talking about something that doesn't exist!

Now, tell me how many overts most psychologists have against thetans. That interesting? Now, their overts are sufficiently great that the basic unit of beingness of the universe has disappeared to view. They don't even know it exists anymore. People who are compulsively going along this line, studying Man, condemning him as an animal, all that sort of thing, why, nothing else is real. Now, Lord Dunsany–one of the greater writers of, not necessarily our time, but one of the greater writers of our immediate age–he's an awfully clever writer. I mean, I love that man's work.

The story he tells about the swallows: And they go north and south and they come back and they roost during a part of the year near a barnyard. And they tell the hens in the barnyard about the glories and beauties they've seen: the Mediterranean, Africa, the north, Scandinavia, you know, all the beautiful things they've seen. And the hens listen to them.

One day, why, a hen got out of the barnyard and stumbled down the road and got across the road and fell into a ditch, terrible flurry, managed to get back up on the road and flee in panic and get inside the barnyard again. The next time the swallows came, they were talking about South Africa and all the other

beauties of Earth and so forth. The hens all stood around contemptuously, said, "We know all about that. You should hear our hen."

Trying to tell somebody–trying to tell somebody about something that exists over which he no longer has any responsibility, against which he has total overt acts, is just something like the world compared to a flop across the barnyard, you see? It doesn't exist, you know?

So you'll find, oddly enough, that at first you will discover yourself talking to a relatively uninformed audience. That is to say, *you*–I'm talking about you now. Talking in the world around you, you'll just keep talking to people and they say, "Well, I don't know anything about that. I couldn't care anything about that. You mean that's life and so forth. Well, I–none of my responsibility. It doesn't have anything to do with me." Got the idea? I mean . . . 15

You don't have many people listening to you and this kind of upsets you. Well, you ought to know why it upsets you. It upsets you because you knew instinctively all the time–you *must* have known this–you were talking to people with a God-awful number of overt acts, who had totally dropped out of responsibility everywhere. And talking to such people was no fun. There's no way you can sell them on anything. The only thing you can do is recover to them some zone of existence. And recovering to them this zone of existence, you now find them sufficiently responsible to know about something.

That's how you communicate. Your best method of communication is simply run a PE Course and get the fellow's overts and withholds off on the early dynamics. And you suddenly find yourself talking to somebody who can control an area.

We have a little Communicator at HCO WW. She's only sixteen. We use her now as a senior Communicator. Used to be trouble all the time in the family, but we got all of her overts off against her family and it's now all going along smoothly–only she really doesn't know who caused all the smoothness to happen in her rather large family. She did. But she knows much about it now; she knows a great deal about it. But she didn't know anything before. All that happened to her is simply the auditor took off overts against one or another family members. That's all. And up came her zone of responsibility, so up came her knowledge.

So if you want to enlarge your communication zone, if you want to enlarge your zone of control, if you want to command more of the substance of this planet, if you want to share more in the game, why, the route is there. Not through so much a gimmick like the Purity League (But I hope somebody will do that, you know? If you don't, I will, you know?), but actually by recovering actual zone of influence.

By recovering a zone of influence, you will be able–very, very thoroughly–by recovering this zone of influence, to take responsibility for that zone and to guide it right. And anything you're protesting about going wrong, you have the power to make go right, providing you get your overts off against that zone.

Thank you.

CREATE AND CONFRONT

LECTURE 8

A LECTURE GIVEN ON 3 JANUARY 1960

60 MINUTES

Thank you. 2

Well now, I was going to do something else, but there–somebody just found my notes. And somebody left them on the rostrum in the Athenian senate or something. All done in Greek!

Want to talk to you about create and confront, before it's too late. It's darker than you think.

Now, it takes something like a course to cover the material which I'm going to give you right now and it will be covered in a course. But I want to give you enough of this so that you'll have a bit of a gen of it; a bit of the gen in

handling cases and so forth, so that you can understand a little bit of what's wrong with these cases.

It's fairly important that we have some clue of this, because it's a minor subject. Has to do with the formation and creation of this particular universe. And something like this does–does rate at least a few minutes of one lecture at one Congress. We mustn't overrate the importance of some of these things. And to a lot of people, the existence and continued existence of this universe is–well, they just can't see–they just don't recognize, you see, that it's there. It's gone.

There was one whole religious activity–to which we're indebted, by the way, for some of the clarification of legal codes in the United States. An activity, however, which–Christian Science–which didn't believe the universe was here. Now, that's all right, but it's not a workable philosophy because when you run a car into a lamppost, the car dents, the lamppost bends. And you can think all the right thoughts you want to, but neither the car nor the lamppost do anything but stay there not-ised.

And there's been a bit of controversy concerning the creation of this universe and I thought you might like to know about it. There's been some argument concerning who created it or something of the sort. And various credit lines

have been given. I think the last one was Sam Goldwyn. But it's only fair that your part in this should be recognized.

I'm afraid this was a mutually creative activity. Apparently, you had something to do with it. Now, I'm not going to tell on you. Nor am I going to see that you get full credit, so on, because after that Sam Goldwyn affair, why–neon signs on the moon and all that sort of thing, you know, that didn't set well. Didn't set well. Because, I confidentially tell you, he didn't, you know, not all by himself. He did have a part of it and so did you.

The universe got created because the Dynamic Principle of Existence, in Scientology, is *create*. And youse never seem to know when to stop! You just get going and there's just no stopping you. You just go on making things and making things and making things. And when you get criticized for it, why, then you pretend you don't even know you're making them and you hide them behind your back and go on making them and making them and making them. And the basic principle of existence is create. 3

The cycle-of-action that was first discovered here–that I discovered, was Create-Survive-Destroy. That's the first described cycle-of-action: Create-Survive-Destroy. This breaks down further into create, continuous creation and, actually, counter-creation.

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Now, counter-creation is what normally people call a destruction. You've got something sitting there, call it a house, somebody drops a bomb on it and you say it's destroyed. Well, boy, that is the happiest piece of nonsense I ever heard of. That house was destroyed? No, the house was spattered; it was not destroyed. The mortar, bricks, threshold and the ruddy lot just got scattered over the landscape. That was what happened to the house. But it actually could have been reassembled into a house. So obviously the house was still being created even though it was blown all over the landscape.

Now, these bits and pieces scattered around actually continue to be created because they continue to exist. And you eventually wind up with a universe of rubble. And everybody has forgotten what he started out to create and is being doggedly persistent in continuing to create it and you get lots of matter.

Well, it's a good idea. It's a good idea if you're in the matter business. But then you come along and you take this debris—you see, the house scattered all over the landscape, you see—and you take that debris and you press it together into new bricks and build another house out of it.

Well, this new house, of course, is part of the old house, only it's a continued creation, but there's an alter-isness someplace in the middle of it called destruction, which is counter-creation (a creation against the creation).

So now you have creations following creations following creations. And after a while everybody loses track and nobody could possibly not-is the thing and you continue with a universe. And the solidity of the universe stays there. Now, that's evidently what occurs in a universe.

The cyclic aspect of matter, apparently, has something to do with—one creates, not as a *mmmmmmm,* but as a *eh-eh-eh-eh-eh!* You know? Time is entered into the creation. There's a pulse of creation. There's a create-create-create-create, you see, instead of "cre-e-e-e-eate," you know, see? And you get things like, oh, the periodic chart and nuclear physics and all kinds of things, you know? All of which are studying what they should know all about.

Then somebody comes along and says he's going to blow it all up. What a happy thought, you see? Now, the only way . . . We're actually the only people in the universe capable of destroying the ruddy thing. All we'd have to do is persuade every life in the whole universe, every thetan in the universe, to just stop creating it in some fashion or another and it would cease to exist. But unless we did that, it'll go right on and no amount of atom bombs or counter-creations will ever bring about anything but chaos. They're just spreading chaos into their creation.

Now, this gets dramatized in political philosophies. Communism, for instance, is actually doing a fantastic amount of chaos. He creates chaos out of the

chaos, you know, that sort of thing. You'll find his whole tactics in a plant or something like that or trying to bring about a political order–this is not being critical–I mean, this is an actual study of the thing–is devoted to a philosophy of chaos. If you can just make enough trouble and disrupt enough things, then something will fail and you can put something else in its place. Sort of a gradual disintegration sort of an idea.

And if you look it over, you'll find out that's how nearly all low-order revolutionary activities have operated. Just bring about enough chaos and destruction and that sort of thing and chip away at the edges enough and it'll all fall apart somehow.

4 Well, we have no intention of stopping the universe from going on being created, because there wouldn't be anyplace to walk. And it's comfortable to be able to walk and it's nice to have something to walk in, like a body, you know, and there's space and so forth.

And if you haven't done too many overt acts against it, it's a very comfortable place to be. But if you've committed too many overt acts against this sort of thing, of course, you keep on getting burned, incarcerated, fed to the Spanish Inquisition, tossed into the revolution, ground up in the hamburger machine–you know, that sort of thing. And the responsibility taken of the

general area monitors the amount of punishment which that area is able to hand out to you.

The universe is a perfectly capable place to live in. It's just–it's baffling to some people that they get chewed up in it so much, because of course they can't confront their own overts.

But the formation of the universe can be demonstrated factually and it's interesting enough to mention in passing. But it is simply the combined, continuous creation of the first objects created all along the line, which are still being created. They're still being created. In other words, you must have some tiny portion of your attention on creating something somewhere that goes on. Got the idea? It's . . .

Now, every time you try to *run* create or every time you are *forced* to create, every time you take a workman and chain him to the machine and do an Augustus–FDR Augustus: I think he was one of the early–things. Anyway, he chained everything into the machine and said that everybody must stay on the same job and create the same things from there on out.

Well, he was just operating with an inadequate knowledge of how things are, because a man can't continue to create the same thing without getting very upset. He's at least got to create it covertly. He's at least got to take his attention off of it someplace or another, because if he fixatedly goes on doing nothing

but create the same thing, he will eventually wind up with all of the debris. Well, the debris comes about that his creations run into counter-creations and the resultant debris keeps stacking up. And after a while he doesn't know what to do about the debris, so although he's still creating that thing, he takes his attention off of it and goes on and creates something else that doesn't have a lot of debris. And it's a brave new world as far as he's concerned, you see?

He can go on. He was a painter and he painted until he just got so painter debrised that, you know, the bank was just totally stacked with counter-create. See, all the critics, the people that sat for portraits and didn't pay any of their bills, the comment that the milkmaid used to make every time she'd walk by, you know, and he was painting a cow. And this nonsense, bits and pieces, so forth, got him stacked up to a point where he was just nothing but solid debris.

Well, he's not out as far as the arts are concerned. He thinks he'll take a crack at sculpting. So he goes on, takes a crack at sculpting next time and abandons this debris-strewn area, you see?

5 Well, there's an answer to this. There's an answer to this. Obsessive or continuous creation results in debris. And the debris exists and the creation continues to exist, because one never confronts what he creates. One seldom really confronts what he creates. A fellow creates something and expects you

to confront it. See? And you create something, you expect somebody else to confront it. It's like somebody taking pictures of his kids, you know?

Now, where this sort of thing goes on too long . . . As a matter of fact, the best customer, by the way, for pictures of kids is the kid. Nobody ever realizes that, you know. I'm always handing my kids out pictures of themselves. And they're their most cherished possessions. They're very good customers. It's just they're trying to confront their own creativeness by looking at pictures of themselves.

But confrontingness is the panacea of creatingness.

Now, destruction is a limited button. It takes a case that's pretty well off to run anything like destruction, because a destruction is not factual. It isn't true that things get destroyed. It's true that they get counter-created against.

Now, if you ask a case to run very much create, you'll find the case will make a tremendous gain for a moment or two and then go into a state of collapse. Because you've run into the debris factor. You've asked him to consciously create what he's already creating and, by putting his attention on the thing, he has to take the consequences of what he's creating and he can't do that. It's just like throwing him into the bank head first and then toughening the bank up enormously. This creation factor is because he's not taking responsibility for what he's already creating.

Now, he can do this fantastic thing: he can go along and create something behind his back and not take responsibility for it. Now, people can create things they're not taking responsibility for. And people are right this moment creating things they're not taking responsibility for.

The fellow who can be run over by a car is unknowingly creating a situation, morning, noon and night, week after week, whereby he has overts against cars. And he has this situation continuously mocked-up, but he has no responsibility for the situation, so he can be run over by a car. You got that?

Now, this oddity exists: that people can create things they're not taking responsibility for. You notice some parents. See, they can create kids and not take any responsibility at all. Funny part of it is there's some families in some parts of the world, all they do is go into kid production, you know? They take no responsibility for anything they create. Like the story I heard one time . . . Well, that's neither here nor there. Oh, the traveler was down in southern part of the United States and he's walking down along the bayou and he sees an alligator eating a child. So he runs up to the nearest house and he says to them, he said, "Say," he says, "there's an alligator down there eating a child. Is it your child?" and so forth. And this old fellow was sitting on the porch steps and he uncoiled himself and leaned inside the house and he says, "Mammy," he said, "I tol' you something was gettin' those chilluns."

Yes, a person can create and not take any responsibility for the creation. That's what gets most anybody in trouble. And if any trouble is going to be gotten into, it's right from that factor there, you see? The creation is not hooked up with responsibility.

So creation can exist almost independent of knowledge, control and responsibility. This is another factor in another zone. It sits over here. Creation can be done in a total state of irresponsibility. You never saw a pc admit any responsibility for his service facsimile. You never did. Yet he's creating it all the time.

Well, this Triangle that we've run into of Knowledge, Control and Responsibility handles this obsessive creation. 6

But when a creation itself is engaged upon as a process . . . Datum here: a process—not to be used, not recommended, not unless you've been real grooved and trained and know all the ramifications of this darn thing, because it's dynamite—"What part of a, oh, mother (any terminal) would you be willing to create?" And that run all by itself, of course, just turns on the irresponsibility like mad. It doesn't particularly influence the Knowledge, Control and Responsibility Triangle.

And the bank just gets bigger and bigger and beefier and beefier and stronger and stronger, because you're not handling the control. All you're doing is

turning on creation. And creation is already on an automaticity and this phenomenon of a bank getting tougher is simply the runaway phenomenon of the automaticity of create which makes this universe.

If you were going to run that at all, it would have to be on the order, I think, of about one to ten. If you ran it for one minute or ran it for one hour, you'd have to run ten hours of the counter-process. Now, the counter-process to this is Confront, Alternate Confront. So it should be run. If you're going to run any Create at all, you'd have to run it about ten to one on Confront.

So if you said, "What part of a mother would you be willing to create?" and if you said that for ten minutes, well then, certainly for a hundred minutes you'd have to run "What part of a mother would you be willing to confront?" or "can you confront?" or "could you confront?" as an alternate question with "What part of a mother would you rather not confront?" which gives you the plus-minus confront and takes away the debris and takes the maybes and mysteries out of the line.

Now, it is in our power to restimulate any terminal in the bank we want to. The terminal is totally flat, is not giving the pc any trouble whatsoever. He's acting like he's Clear and then we start clearing him on things he might run into someday. And just by running Create, we can restimulate and artificially key-in any terminal we want to get our hands on in the bank and clean up.

We know this fellow once had epileptics–fits, and he doesn't any longer have epileptic fits and they dropped out somewhere along the line, you see? Well, we want to get real thorough about it and we determine this. We locate the terminal it dropped out on and it's flat. Well, all we've got to do is run "What part of that terminal can you create?" or something of that sort and it'll *bang* back into view again, you see? And then we run it–Confront or Responsibility–and we knock it back out. Only this time, of course, it'd go back out with much less tendency to pop up. Got the idea?

Scientologist now has in his hands the ability to restimulate at will any engram, facsimile, terminal or anything else. It isn't that those things that are flattened can always be restimulated. That isn't true.

The two processes: the weakest one of the two, which is one of the strongest processes there are, is Confront. It's the weakest of the two. The process which is strongest of this is Responsibility. That is the strongest process, run in some version that's an intelligible version.

So that you get as a very fine process–a very, very, very fine process for use on anything and everywhere . . . Don't expect this thing to do tremendous, miraculous things in three seconds, you know? It's no trick process. But just for the long haul, it does a wonderful job in the hands of almost anybody. If you were being audited by a very inexperienced auditor and were audited

on this process, you would get someplace regardless of whether he held the E-Meter with his toes or kept yelling at Bill out the window or something of the sort, see? You'd get someplace.

And that process would be Alternate Confront: "What can you confront? What would you rather not confront?" And that, just as a general process, tends to knock off the debris incident to having created. In other words, by getting Confront run, you knock out the debris kicked in by all of this irresponsible or responsible creatingness.

7 Now, what's this tell you? This tells you that artistic rehabilitation is in your hands. I'm going to write a book on this subject one of these days if I can get a couple of moments to breathe. Necessary to breathe, you know, to write a book. You have to be able to breathe at the same time; I'm developing it as a skill. You can write a book and handle despatches and audit a case all at the same time, but I found out that the absolute necessity is while you're doing this and you're in a body, that you also breathe. It's a discovery I made.

Of course, I haven't told you what I mean by breathing. Breathing has to do with going out and looking at the weather, you know? Breathing has a lot to do with wondering how fast motorcycles go and other irresponsible things, you know? You take a breather.

Now, creatingness requires a certain amount of confrontingness and any artist who has ever been artistic has practically destroyed himself by out-creating himself.

You want to know what happened to your ability to write? You want to know what happened to your ability to paint, your ability to sculpt or your ability to mock-up, as far as that's concerned? You want to know what happened to your ability to dance? Why, one day you're being run on something, you find yourself looking at a grand piano and realize that someplace or another you've been a concert pianist and you sit down to the local apartment-sized piano in a friend's place and you can't even pick out "Yankee Doodle" with one finger. And you say, "Well, I couldn't have been that person." No, I'm afraid you've run into the best guarantee that you were that person.

In other words, your creatingness has gone beyond your confrontingness. See, you've created further than you've confronted and created further than you've actually taken responsibility for. Boy, I tell you, the fellow who starts handling responsibility for his "grand pianisingness"—boy, that's a tough word, you know?

I remember when I was a concert pianist. Boy, we didn't have any trouble with that. You hand it over to the box office: the reason you play is because the people want to pay with money to hear you play. Ha, ha. You're creating

and they're confronting, aren't you, huh? Ha, ha, ha, ha, heh, heh, heh, heh! You're not creating and confronting, see? You're creating; they're doing the confronting. You put confronting on automatic while you're creating and you've had it any day.

That doesn't mean that you shouldn't play grand pianos in front of Carnegie Halls or whole track halls or something of the sort, you see? But it does mean that if you're going to create, you've got to learn how to breathe.

8 About the dirtiest trick I think I ever had be played on myself as a writer comes very much to view. I used to want to go out and research what I was writing about. Everybody that was connected with me at that time thought this was a horrible thing for me to do.

Of course, you must realize that when I did this sort of thing, I would turn up three, four, six weeks later with nothing left of my wardrobe but a pair of gumboots and some old corduroy pants, you know? Stubble of beard. I'd gone out and lived the part, you know? I'd be in a remarkably secondhand condition—broken fingernails and all that sort of thing, you know?

If you're going to write a story about logging, well, you'd better get in and log, man, you better get in and log. You go down and sign up on the logging crew. You know? And you decide you know all about being a sawyer now; you'd better be a feller. Something of that sort, so you tell some tall tales.

You have to be awfully slippery, you know, to be able to do this, because it means you've got to acquire professional skill while walking up to the manager and then exhibit it after being hired. Makes for a quick study.

They didn't like to see me do this. I'd just disappear out of ken. Of course they'd worry about me and all that sort of thing. I'd come back with engine oil all over me, having been a stunt pilot for seven weeks, you know? Write a story about it or something. It worried them, as one could see, but it was a dirty trick. Because I used to have a system of not writing about things I didn't know about. And I think it's a fairly good maxim. I would advise it to almost anybody, particularly science-fiction writers.

If they'll just get somebody—some auditor to cooperate with them a little bit and give them a session now and then and so forth, they can go off and have all the space opera they want. They can get firsthand knowledge of the situation. Of course, they might never get back here, but that's beside the point.

But firsthand knowledge is the thing a person should have, because it gives you a chance to confront. Get the idea? And you just never get tired of writing, that's all, you see? You don't get tired of writing. You go out and you do a lot of confronting and get your hands dirty and get in brawls and mixed up one way or the other.

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The next thing you know, why, you just feel fine. You just feel fine as silk, you know? Just "Ah, pooh!" And get back in there and do some more creating. I don't care whether you're painting or playing a piano or anything else, you got to be able to breathe too.

9 And if you don't learn how to breathe, you're not going to last long as an artist, let me tell you. And I say the overt act that's played against me is people were arguing at every side, trying to keep me from breathing. They still do. Every now and then, people object to my handling hot machines or something like this.

They say, "Well, Ron, you're valuable." Well, I know I'm valuable. [Nobody] has to kid me about that. I know exactly how valuable I am, how small my value is and how large my value is. I don't make a mistake in this particular direction. It's a total estimate of the situation. Otherwise, I wouldn't be here.

They don't have to tell me I'm valuable. In the first place, there's nothing can happen to me. I know. Better people than this planet have tried. See? I mean, there's nothing can happen to me and actually there's nothing can happen to you. But there's something can happen to your identity and presence. And they want to preserve your identity and presence. And they don't think you'd look nice all poured in between the wheels and motor of a racing car, see? Well, your body and identity don't look nice that way and it's not something

that people like to confront. And of course, there's nothing can happen to you beyond the loss of an identity.

And of course, you're so knuckleheaded and have gone down so far on create that you can't mock-up another body at this particular moment and you need processing. (This, by the way, I keep picking up here, is just a list of my crimes.) [laughter]

Now, wherever we have an over-create, too much create and too little confront, we've got difficulty in the field of artistry. That's what happened to your pinaner playing and that is why you as an auditor can take a former pinaner player, you know, like Chopin or so forth, and get him to run Reach and Withdraw on the piano. Next thing you know, he can play the piano.

Did you ever stop and think of what a mystery that was that that thing happens, you know, that the guy goes out and he feels an automobile, you know? Feels an automobile and he can drive an automobile. Some of you probably don't realize you can do that in Scientology.

Fellow is unable to drive a car or paint a picture, something like that, well, you just make him reach and withdraw from the tools of the trade. Make him withdraw from the objects he's trying to handle. Make him reach and withdraw from the areas, familiarize himself with this sort of thing. It's just ordinary

contact. Just as simple as that. Hardly any auditing commands to it at all. And the next darn thing you know, you run out a lot of his create–obsessive create.

Well, factually, you run out his counter-create. And what do you think an overt act is but a counter-create? Something is being created, so you counter-create against the thing. Well, that's a create, too. And your counter-creates get all mixed up with creates and you don't know whether you're creating or counter-creating, so one fine day, why, you're stopping yourself from writing a book. Instead of creating a book, you counter-create a book every time you write a book, you know, like James Joyce. Ah, it's an overt act against James Joyce; he's got a right to be unintelligible, just like I have.

10 Now, Reach and Withdraw then is a specimen of this confront, that's all. And you get a fellow to reach and withdraw from a piano and he'll recover all of his abilities to play piano. But the funny part of it is, it takes about ten to one.

Now, if he spent a lifetime playing a piano, at first glimpse, to recover his concert accuracy, you'd have to spend ten lifetimes of confront to recover that thing totally. Fortunately, he didn't spend a whole lifetime doing it. Actually, the number of hours he spent at the piano was relatively minor. And the number of hours he was playing found only a few amongst them where he was really creating. See?

So at first, creatingness seems to spread itself all over the place and then it comes down to actually what he *is* creating. The rest of it he's simply repeating.

So you could have this sort of thing happen rather rapidly. But if somebody is interested in painting, doesn't seem to be able to paint, well, the thing to do is to go and paw palettes and daub paint and pull reach and withdraw from brushes and canvases and so forth and make him get paint on his nose and so forth and not let him do a doggone thing creative about it.

Now, these therapies–these hobby therapies have a certain workability in this direction, but they lose their target the moment that they ask the fellow to create anything. You mustn't let the guy create anything. All you want him to do is handle the materials. I don't care what he uses them for, but don't let him create with them and hobby therapy works.

You're trying to recover basket weaving: well, just let him handle miles and miles and miles of raffia or something, see? Don't let him do a lousy thing with it, you know, just handle it. The second he looks like he's going to tie up anything that looks like a basket and so forth, kick him in the pants. Just let him handle the raffia, you know? "Raffia!" Next doggone thing you know, he can make beautiful baskets.

Thetans do this, you know? They make things for other people to use. The cobbler's children, you know, never have shoes.

Now, it's pretty hard for a writer to handle enough stuff to make up for the amount of writing he's doing because he's writing about the universe. And he's creating in and out and about and this and that and characters and the universe and so forth and he actually would have to do a lot more breathing.

Similarly, a painter. He's reducing to two dimensions a tremendous amount of three-dimensional, heavy-mass material. So he's apparently dramatizing a "make nothing out of it."

And similarly, a writer is a "make nothing out of it." Actually, he's doing a create job, but he's taking big, solid, massive things and he's putting them down to the thinness of thought.

11 And the painter is taking these big, massive scenes and that sort of thing and reducing them down to the thinness of canvas, the thinness of a two-dimensional picture. You see? And his creativeness gets mixed up with a not-isness in his own head. It's perfectly all right to make a smaller duplicate of anything, but he never thinks of doing that. He thinks of creating.

I remember when I was a young writer I used to be able to write anybody's style. I was tremendously pleased to be able to do so. I've been able to do it for generations. Just pick up–just pick up anything, you know, and say fine. You know, write it. I wrote a western one time in total–I was never Shakespeare–wrote it in total Shakespearean verse. And neither the editor

nor any reader ever noticed it. They merely thought it was a very fine story and I think it was just a year or so ago that it was filmed–dragged out of the archives and filmed as one of the prominent TV plays. The thing is written in Shakespearean prose; it scans, every single bit of it. I've even pointed it out to two or three people, and they say, "By golly, you're right, you know? Well, why didn't I notice that?"

Well, you escape creating by copying very often. A very good craftsman doesn't care who he copies. He just couldn't care less. He'll just duplicate anything. Anything comes into his mind, he'll duplicate it. It's only some guy that's practically spinning who has to be totally, personally, individually, separately original! He's not long for this world when he has to do that.

It's a big joke on my part now and then to float into an existence an extra work of some writer. Sometime before this century is out, I'm going to float into existence another story by Edgar Allan Poe. Just because it would be an amusing thing to do. It was one that he missed that he should have written. I happened to think of it, so I'll write it, see? Don't know how it'll get discovered, but somehow it'll get discovered somewhere. Probably in the rare manuscript collection at the Library of Congress.

But who cares about something of this particular character, because that's not serious. You'll find that I am ordinarily only serious about those things

that are relatively important on the dynamics. The rest of the time, I play hooky. That's a fact. I play an awful lot of hooky.

But when you create, create, create–"Got to create! Box office! Public! They expect it!" you know? Create, create, create. Never look at anything, you know? After a while you can't write. After a while you just can't do it anymore, you know? After a while you can't paint.

And somebody shows you a palette and so forth and, holy cats, you might have been Rembrandt. He was a pretty good boy. He's a pretty good boy, Rembrandt. But he isn't painting now. Otherwise, there'd be some Rembrandts lying around. And there aren't.

12 So, you just create, create and don't confront and after a while you say, "Well, I just can't do it anymore," which means you can't take responsibility for it anymore, which means you better not know about it, which means you lose all control of it. And somebody shows you a Rembrandt a couple of generations later, a palette and a brush and says, "Daddy, paint me a picture."

"No, I just don't have anything to do with that, son. *Huh, huh.* I just never was able to do anything like that." That's a fact. He couldn't even do it for his own kid. You know, he couldn't even make a picture of a cat with the two ears, you know?

And if he was stupid enough to do so in kindergarten, a tremendous weariness would settle over him, you know? He'd say, "I don't know what's wrong, but I don't feel well." Well, of course, it couldn't be the creativeness of drawing a picture of a cat because he's Rembrandt. You get the idea?

Well, a man doesn't have to be a stellar name. A stellar name presents us an interesting problem all by itself. Any time you grab off a stellar name and really put yourself up in lights and so forth, you've ordinarily had it for a while anyhow. But an individual just gets to a point where he just can't bear the thought of taking any more responsibility for creativeness.

Now, this is all mixed up with overt acts, all mixed up with counter-efforts, all mixed up with this and that. And it's all resolvable in various ways, but the simplest and easiest way to resolve it, if the longest, is just to get the person to confront or run any kind of a confront, like "What part" or "What about a painting" or "What about a painter could you confront? What about a painter would you rather not confront?" you know? And eventually the guy will start sorting it out and he'll go through phases of "Got to paint, can't paint. It's all right to paint. No, it isn't." And the moral problems associated in painting . . . All that's happening is you're rehabilitating his ability to create by running out his obsession on the subject, which in itself has taught him that he runs into total apathy about it.

This business of running into the repeating identity is, of course, one of the more amusing phenomena. It's a phenomenon that's broke more hearts.

You keep trying to beat your own record, you know? I was mentioning this racetrack. It was about nineteen thousand years ago, twenty thousand, thirty thousand, forty thousand. In the Marcab Confederacy they had a racetrack. And you were probably there. And you either have attended its races or had something to do with it, because you find it on most cases.

There's one 1216 B.C. that shows up on any case–the Brotherhood of the Snake, 1216 B.C. It shows up on any case. Well, evidently, this other one is the same breed of cat. Almost anybody going through the Marcab Confederacy sooner or later got mixed up with the racetracks.

They had turbine-generated cars that went about 275 miles an hour. They ran with a high whine. I notice they've just now invented the motor again. And they had tracks that were booby-trapped with atom bombs and they had side bypasses. The tracks were mined and the grandstands were leaded-paned. And the audience–it got to be kind of a "no audience." You never could see the audience.

And oh, they had loose-sand sections and they had slick-oil asphalt and they had ice sections and loose gravel. Any kind of hazards you could think of. A mountain that you went up to the top of and fell off, you know? And there

were just more drivers killed. There was more blood pouring on that track, you see, all the time. I mean it was always goofed up. Ten, twelve thousand years, this was the favorite sport of the Marcab Confederacy, apparently.

If I'm restimulating you, okay. It's not done intentionally. You'll run into this sooner or later. You'll wonder . . . You've probably often wondered what that needle-like pinging was in the back of your neck. Well, you probably wound up on the track some time or another as a driver or something of the sort. Because nearly everybody, when he wanted to go to the devil, went to this track and became some part of its operating personnel, because it was the fastest ticket out in a society which absolutely insisted that you live!

The Marcab Confederacy's medicine was so excellent that an individual just couldn't die out of it. That was all. They would drag you back and fit an arm on, fit a leg on, fit a nose on, fit an eye in. They could give you artificial voices and artificial vision and artificial digestion and artificial everything else. The next thing you know, there wasn't even an original part left including you, you see?

But there was always a road out, you know. If there was too much peace and you couldn't go to war and get yourself killed, you could always get involved with something like the racetrack, you see? That was a sure ticket out.

Well, one of these things of a repeating identity–this happened to me over a course of quite a while: I'd be doing something constructive, and so forth, and I'd go play hooky. Or I'd get tired of that particular body or setup. I'd go play hooky, wind up down at the racetrack driving a car, you know? Just hooky, you know? This is a rough thing to do on people because it was awful hard on their equipment.

And just go in there and be the Silver Streak, you know? The Silver Streak. You know, so many laps in so many seconds, you know? Track record! Track record. I'd get bored with it and do what I went down there to do anyhow. Work it out in such a way that it really wasn't my fault for knocking myself off, you see? And take one of these cars and *wham* it into the grandstand or some such place, see, and that'd be the end of that body. And nobody could argue with it, see? Medical science could do nothing after that. Go pick up another body or a doll or something like that and go on about my business and carry out the mission.

But after a while this got rather bad because–come down the track and I'd be the Red Comet, see, driving around. Get to walking in and out of the lobby and I'd see this picture here of the Silver Streak. And I'd look at this, "Track record so-and-so, so-and-so, so-and-so. *Aaah,* who's this guy," you know?

And so before I used the track for the purpose it was intended, which was knocking off a mock-up, why, I'd get in there and *urrrr-rrooom,* you know, and manage to take a minute off of that time, you see? Managed to take this many laps off as the total endurance record, and . . . Oh, they had races there that'd go for two weeks. You'd be driving for two weeks. They'd just keep doping you up. Needles hitting you in the back of your neck, you know, giving you new jolts. This is space opera. This is what this planet is in for. I mean, boy. And knock it off, you know?

I remember I got tired one time. Did have one overt act on the track–it was real bad–is I got tired of wondering whether or not there really was an audience back of those leaded panes. Took one of those tracks–cars, turned it at right angles and threw it through one of the windows. There was an audience there. [laughter] 14

So anyhow, a few lifetimes later, why, things would be going along pretty good and the mock-up would be all patched up and I'd think I was due for a new issue or something like that and I'd wind up down at the racetrack. Total nom de plume identity–my own identity totally masked, you know, and go in there as the Green Rocket! And as the Green Rocket, you know, be going *errrr-vrooom.* You know, that sort of thing. And one day walking through

the lobby, "The Red Comet. The Silver Streak. *Aaah,* who are these bums? Track record so-and-so and so-and-so and leaped six cars. Six cars."

And the Green Rocket, of course, would get a picture, posthumously: "One of the great drivers of all time who had leaped seven cars and had taken eight minutes off the track record," you see? I think, in the course of about twenty-five hundred years, there were an awful lot of pictures in there, but I had about sixteen of them.

I'd just keep going back and beating my own record, see? And I finally would just be exhausted, you know? You know, the Green Rocket. The Red Comet. The Silver Streak. You know? The Gold Bomb, you know? Oh no! *Whoo!* How in the name–because, you see, the equipment for eleven, twelve thousand years never changed one iota. Nothing was ever bettered. It was just ability, you see? It'd be pure, raw ability. As a matter of fact, the equipment was getting a little bit worse. And always beating your own record. You get down to a point finally where it isn't possible. You just have to give up. Well, who defeated you? [laughter]

Ah, the only reason I'm telling you this rather humorous anecdote is just to pound it home to you a little bit that you're basically in competition with you. You have most in common with you. You, in this life, have most in common with you in another life. Unless you keep in fairly clear view . . . In all of

those lives, there was no question in my mind about who I was as long as I was going about my business and not playing hooky. Yeah, I knew who I was, I knew what I was supposed to be doing. I knew what I was . . . But I'd go play hooky, bury the identity, counterfeit it and take no responsibility for it and knock off the mock-up, which of course I couldn't take responsibility for.

Naturally, I'd get these doggone identities stacked up and after a while just couldn't face the idea of driving any more racing cars because those guys were too good! I knew I couldn't be that good.

Now, writers, pianists, all the rest of the artistic world, to some slight degree, are running into their own identity–to some slight degree, whether great or small. If a man is on the track doing painting, I can assure you that some scrap of his work has survived somewhere. Now, he doesn't have to be the great name. You would be amazed how many people there have been who were great in their times. An awful lot of great right now.

But a writer just gets to a point where he can't compete with himself anymore. You get the idea? When he runs into that sort of thing, he's more or less had it. And a fellow who has just gotten through being a famous writer in the last generation is practically *sunk* in his next lifetime. He's liable to be taught his own books in his own literature classes. It's horrible! I'm not in that position right now. I just happen to speak from a pc.

3 January 1960

15 But for the last twenty-five hundred years, I have been taught my own speeches. I've still got extant pieces of writing up and down the track. There's quite a little bit. Amazingly constant. And I have not necessarily taken an irresponsibility for the thing. One of these days, I thought I might get together a little book of extant writings of one character or another. Thought you might find it amusing.

But where you're in constant competition on creation with yourself, why, you've more or less had it, you see?

What you're looking for, when you try to solve a case, is the points of greatest creativeness which haven't been confronted, because that lifetime will be in total restimulation, with total irresponsibility for it.

The *one person* you're not willing to be is the person you were. Isn't that funny? One person you're not willing to be is the person you were. It's no good even sitting down and asking a pc, "Who would you most be–most unwilling to be?" because he'll always miss it. It's a total not-is–total not-is. And when you're auditing on it, he's most of the time, "No, I wasn't it. No, I wasn't it. No, I wasn't it."

Sometimes he picks out a famous identity of one character or another which is an offbeat or a repetitive identity on another civilization millennia. You know, this civilization thing repeats itself, like a baby's development.

You know, you have these various circumstances. There's been seventeenth-century France time after time after time on the time track, you know? There's been a Renaissance time after time after time. There are Greek civilizations time after time. Now, you get the idea. About the only thing there hasn't been enough of, according to the American public, has been cowboy civilizations. [laughter]

But you'll find the point of greatest creativeness of an individual or what he is creating or what he's most, in this lifetime, been involved in creating is most what's wrong with his case as a computation. And you've got to get that confronted. You've got to get him to take some responsibility for it; you've got to get him to confront it. The easiest way to do is just to get him to confront it; the fastest way to do is to get him to take some responsibility for it. The rest of the case will fall out in the soup.

But of course, in order to audit a case at all, you have to establish two-way communication. To establish two-way communication, you've got to get off the overts and withholds.

Similarly, you'll find that most writers when they fail, fail because, lord knows how long ago, they killed a writer. And when they've killed a writer and then they afterwards try to write–they're actually not trying to do a life

continuum on him–they accidentally started to write and then got that other one restimulated and so failed.

All kinds of crossplays occur in this field of creation, but creation is so much the button that it's practically everything wrong with a case. And creation without responsibility is the downfall of any case anywhere.

The rehabilitation of artistry is rather easy and to you would probably pay off greater dividends than any other single activity because you could put every stage and screen star you could lay your hands on, every painter and everybody else in the field of the arts and communication right back into the run. All you'd have to do is get him to take some responsibility for what he's doing, get the overts off on what he's doing and you would have him back there doing a stellar job instead of limping and not being tired when he'd finished with a performance.

It's a broad field of Scientology. It's a field of Scientology which exists, of course, in our own technology–just rehabilitating cases–but it exists as artistic rehabilitation and would be well worth doing for the sake of dissemination of Scientology, as well as for the arts and culture of our times, if anybody undertook this as a project.

We have the answers to this now. It's been a long time in coming. What I actually should do is write a book about it, something like that, and scatter

it around. And you'd find an awful lot would result from it because people are very interested in create because create is the Dynamic Principle of Existence in Scientology.

Thank you.

Thank you.

X

YOUR CASE

LECTURE 9

A LECTURE GIVEN ON 3 JANUARY 1960

56 MINUTES

Thank you very much. 2

Well, we approach the last lecture of this year's Congress. And usually, we have messages about the future and deplore the past and not-is the present. Usually, we speak from the heart.

I'm going to talk right straight into and out of your case this lecture. I'm sorry to have to do it. You've been making out all right. You've been getting along somehow. You were happy till I came along. You knew all you had to be was more and more irresponsible and you had it made. I know.

Oh, I'm being hard on you.

Scientology and Dianetics have included the upper ten thousand of Earth very easily. If you don't believe that and you're not a professional auditor–if you don't believe that, why, just try some professional auditing some day and just start picking them up at random off of the streets or out of the hospital wards and so forth, and start processing them. And you will find–you will find that you are amongst the upper ten thousand of Earth.

Now, I'm not trying to give you a swelled head. It's true. It's true. You had brains enough to know you didn't know, just like I had sense enough to know that I had to do some tall remembering and reorganization here in order to get anything together, because most of the information had gone *zock*. And we knew we didn't know and that made us the smartest people on Earth. Most of the rest of them think they know and that is the high tide of ignorance. The most ignorant man in the world knows that he knows everything there is to know about everything. When he's that ignorant, why, he's that ignorant.

People used to call it a "divine doubt." A divine doubt was necessary to genius. And then I think some cult or another . . . I've forgotten what cult. Some cult or another said that all you had to do was sit back and somebody else knew everything, only you could never talk to him.

When you can't do anything else to a population, if you totally fail to give them any information, if you totally fail to help them, if you totally fail to cure

any of their ills, if you totally fail to take any responsibility in all directions, you can always invent a god in some cult or another. Cynical statement, isn't it?

Yet it's not cynical; it's actually quite factual. The assignment of total responsibility to another deity than yourself is the most invalidative thing that you can do to you. You recognize it as such, don't you?

You could always get a zing out of handing over all the responsibility in the universe to Zock or Cronus or Titan or Batten, Barton, Durstine and Osborn. There's always a certain zing involved. You could get a change.

This fellow is going along one day and he's–you know, there's no emotion and he's all sort of dead and things are, you know, not so good. Life is like a stale glass of beer or the inside of a motorman's glove. And somebody could come along and say, "Repent ye, repent ye," or something of the sort, and you could suddenly turn over all the responsibility for everything to somebody else someplace and there'd be a *wheee!* The glee of insanity or something–but you'd actually get an emotional *zock,* an emotional *bing,* an emotional *snick-wheew* one way or the other. Of course, it went up this way and then–[descending whistle] *boom*. But nevertheless there was–something happened. The individual knew something happened. There was something emotional happened. It was an emotional experience to suddenly throw yourself on your knees in front of the local circuit rider and say, "I got the Word," you know?

4 And knowledge has had the reputation of being coldly dispassionate. But to knowledge has been imparted the cold dispassion of a bunch of irresponsible scientists who, finding things out, didn't carry them through to their final end. Just in the dressing room a moment ago, we were talking about Einstein and Fermi. Man, somebody has got a case coming up! See, that's a real case because–didn't follow through a responsibility along the developments. You know? Created something and then let somebody else confront it. Only nobody could confront what they developed, see? Nobody could confront the living fire of atomic fission exploding in a city full of women and children.

And the fellow, of course, who–as I've told you in another Congress–dropped the A-bomb on Hiroshima is in a Texas mental institution right now, totally convinced the Japs are after him. But he went mad. He couldn't confront that much of an overt and, of course, the only extant mental assistance didn't have enough sense to run responsibility on the deed. We could save his bacon rather easily. But when it comes down to that much of an overt, I am one to yawn and say, "Why? Why do anything for the guy?" You know, that's just too much overt for me to exert myself to get anybody to recover from.

But in that, I am actually making a mistake because, probably, *that* is the fellow who is keeping in place a lot of this atomic *roaw-rrhar,* see? He's got

the biggest overt, so therefore he'd have it all mixed up on the fate lines or something, you see? And probably somebody ought to blow it.

But I've been in charge of justice and public welfare too often in too many different places–boy, that's a downgraded statement–well, anyhow–not to have a sort of an instinct about this sort of thing, you know? I see somebody walk up with a blast pistol and blow some baby's head off, you know, just for a gag, and for some reason or other, I don't have an immediate impulse to go over and console him. Somehow, I just don't.

I know it's something lacking in me. Perhaps it's my training pattern. I have quite a reverse in impulse, you see, and that's to pick up the blast gun and blow his head off slowly. Now, that's a stimulus-response mechanism, of course, but that is the way things have kind of worked. But it's a bum thing–it's a bad thing–the punishment mechanism. If you don't have anything else, however, it's better than nothing. But actually, it worsens the condition, because by punishing him, it puts out of control, and out of his control, the thing he's being punished for and so tends to confirm it as a continuing crime.

All punishment tends to confirm crimes in a continuing status. You punish 5 a fellow enough for something and there he goes; he'll do it again. You've lessened his ability to control it. You send a man to jail for stealing a car, then don't wonder that when he gets out of jail, in the next forty-eight hours

out of jail, he's liable to go steal a car. He knows what he can't withhold: stealing cars. So he goes and steals a car. You get the idea? He knows his area of no-responsibility, so that's his area of no-responsibility. The punishment pointed it out for him.

Instead of helping him recover his area of responsibility and shoulder–help shoulder the burden of responsibility, why, the people who were in charge of law and order, justice, social-conscience and all that sort of thing actually made it impossible for this individual to recover and rehabilitate.

But there is that point. You see somebody blow somebody's–blow a little baby's head off with a blast pistol, you just don't have the instant impulse to go fix him up. It's just a little bit too much of an overt. Got the idea?

Well, the reason we don't is because we can't confront overts that easily and that big. Got the idea? I mean, it's just nonconfront on our parts.

So I'm going to talk about your case.

If a fellow can't confront an overt that he has done, it of course has to go on automatic. So he'll do it again! And then doing it again, he can't confront it–doubly can't confront it, you see–so he'll do it again. And now he's done it three times, you see, and he didn't confront any part of it, why, he'll, of course, do it a fourth time.

And there we get the whole mechanism of dramatization, which is delineated in *The Original Thesis; Dianetics: The Modern Science of Mental Health,* and on up the line.

Unable to confront an overt, one doesn't take responsibility for it in any way, shape or form, can't even recognize it as an overt. So it goes on an automaticity because he did *do* it. Then it must be something else that is doing this and he has set up a false personality which then does things, because he can't confront it, you see? Can't take responsibility for it. Therefore the dramatization can occur again.

Therefore, a sickness one gets can happen over and over and over and over. He couldn't confront this sickness in the first place, so he got it. So, having it, couldn't be responsible for it, so got it again. And we get the recurrent nature of illness.

People, by the way, do not have very many illnesses. One given person only has a small package of illnesses and they're basically the things he couldn't confront. But what couldn't he confront first? He couldn't confront *causing* the illness, probably, in somebody else. And not being able to confront it in somebody else, then did it to somebody else again and another overt and another overt. And he kept seeing this thing happen, so what did he do? He restrained himself by giving himself the illness. And that was his last-ditch withhold to keep himself from doing this thing. That's kind

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of the way it happened. And there's–be a small package of these things and a guy goes along in the medical profession, invents 8,762 names per square inch for all of these various illnesses and assigns very Latin-sounding, resounding nonsense to these things and they all come down to an overt. And that's it.

7 Now, *anybody* can be a victim. You. You. You. You can be a victim. Now, I have actually done quite a bit for this subject. I, once in a while, will audit somebody or even let myself be audited on some totally reverse process. I had to find out if we had the final run of it and I couldn't, actually, myself, confront putting anybody totally through the agony of being a victim. You know, just audit a person as a victim. Not "What victim can you confront?" you know, or "Where could you communicate to a victim?" or anything like this, but just "Be a victim," you know? Naturally, that would key-in practically every extant facsimile, accident, burn, roast, zap and everything else just on the whole track, you see? Just "Be a victim." "What kind of a victim could you be?" you know, something like that.

I turned an auditor loose on me and I said, "All right, run it, see? We'll see where I wind up." And I got a subjective reality on it and I'm talking right straight out of the horse's manger.

So what? Just so what? So you got burned to death, so what? So you threw a mock-up into the atomic fire engine, so what? So they sliced you to ribbons

and split your fingernails and braided your teeth. So what? Who cares? You could do it. You could have it happen to you because, basically, you were experiencing it and that's easy. There's just nothing to experiencing something. You can experience anything.

You have to be pretty tricky to figure it out so that you can experience an ache or a pain and pretend you aren't mocking it up. Boy, you have to be pretty sly to do something like that. Of course, as I said before here, it doesn't do any good with a fellow with a broken leg to tell him he caused it himself. He doesn't appreciate it at all. But the funny part of it is, is you can experience a broken leg. And it–so it hurts, so what? It's happening to *you,* so that's all right.

It's all right, it's happening to you. What you don't want to have happen, is happen to the other fellow. Now, that's the tough beef and that's why being a victim doesn't work in processing. Because a pc can just wallow through any number of gorgeously tuned-up facsimiles on aches, pains, agonies and everything else. He can just go through anything. He'll lie there on the couch in Dianetics and he'll run this and he'll run that and he'll, ". . . and they cut my head off and they did that to me and they did this to me and braided my teeth . . ." And he runs this and, of course, he gets better because you're knocking out some of the basic facsimiles and so on. It's the easy one. That's the easy one.

Should be obvious to you that it's the easy one because it's the first process that came up for us, wasn't it? The first process that was workable and broadly runnable was being a victim. You know, "What's been done to you?" All of Book One addresses itself to that, so that obviously must be . . . Anybody can experience that, because anybody could run that, you see? But confronting doing it, confronting it happening to somebody else, confronting somebody else in agony that you caused was just a *little* too much. Hence, we talk about responsibility or cause, people tend to leave us in droves. They won't this time. We've already got the ranks thinned out.

8 But you see–you see, we ask these people to experience this and they can experience it all right. That's why I went up and down the track and so forth. And I found out this is a gag, you know? This is just a big gag. This is the easiest thing there is to do. And finally, why, the auditor brought me back up to PT after I'd dug up a bunch of facsimiles I'd forgotten I had on the whole track of a lost identity and all that sort of thing, you know–in PT. Ha-ha! So what? Of course, I thought I had it made one way or the other because I don't have many facsimiles–if any, for this last life. And I just thought I must be hiding some that I didn't want to experience. No, that wasn't the case at all. The only ones I still had hanging around were the ones I didn't want to see happening to people. Got the idea?

Now, you being here and watching it happen there, is tough. But you being here and watching it happening there and know that you did it and you're causing it–the only answer to that is lessen the overt: "He wasn't–he didn't amount to anything anyhow." Or "Well, I'm not responsible for what I do. You know, I just do this every once in a while. You know, a fellow is standing there and I just pick out a blast gun and shoot him in the stomach, you know? I mean . . . Just something I do."

You'll have fellows confessing overts to you with great glibidity. You know, they'll say, "Oh, I did this and I did that and I did this and I withheld that and so forth and I did this, that and the other thing and so forth and there's all my overts and–cheers!" Cheers. Boy, the hardest work is ahead of him. He's got to find one part of this that he can take responsibility for–one tiny part that he can really be responsible for. And then they start to go out.

Some people, apparently, aren't being audited at all; they're just bragging.

But anybody can be a victim. That's the lazy thing to be. That's the lazy one to be.

To be causative and to be able to confront the overts one has performed happening to somebody else, which one isn't experiencing–these are the rough ones.

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Now, when one has been a suicide, he looks back on that lifetime of having been a suicide as though it's an entirely separate thing. And he's apparently now exterior to that lifetime, but it's very difficult to look back and realize that he has killed himself. So he tries to interiorize into that lifetime, don't you see, because it's easy to be a victim and it's hard to be up in present time looking back at that overt. So this is the mechanism of track tie-up and how one slips back into identities he has harmed or wronged. That's how one goes backtrack and gets stuck. And the way out of it is just taking responsibility for, as the senior process, or being able to confront, as the junior process, overts happening over there, done by you. Of course, you start coming out of this whole track stuff like mad. Easy to be stuck on the track. It's a rough deal to be in present time and know everything and everywhere you've been. Because you have to sort of confront back, you know? You have to be willing to be responsible for being that much of a knucklehead. And between you and me, brother, you've been a knucklehead.

I know *you* must have had, because I look back at some of the knuckleheadedness that I've pulled off somewhere along the line and I say, "Boy, *whew!*" I don't mean to out-create anybody, but . . .

9 Not long ago I was looking over a political situation of–right here on Earth–kind of had to dispassionately sit there and examine all of my decisions

with regard to this immediate decision and exactly where they had wound up and how could anybody be that stupid, you know? How could anybody be so stupid as to make this various series of decisions which wound up in that mess. Nobody . . . You know? Politics?–this couldn't be politics. It looked more like the type of diplomacy they were using before World War I. And yet, I will say, I did have nerve enough to take a look at the decisions that were involved in this little, tiny, two-bit political situation, you know–it all wound up wrong. See? Without saying, "Well, I was sick at the time." Without saying, "Well, you see it's like this; not much was known about politics in those days," or "The reason why I made these decisions was that my intelligence at that time was very poor and it was basically based on a series of letters from my brother who, of course, I'd found out later, was an idiot."

To be able to dispassionately look at what you've done, without writing out eighteen *Encyclopaedia Britannicas* of excuses as to how it all happened, requires a singular amount of cooled, cold calculation on your part. It's almost too dispassionate for words. You get all involved, you know. You get all involved with irresponsible, irresponsible, irresponsible, irresponsible. "Well, the reason they went across the river at that point and ran into the musketry fire was it was foggy that night and we hadn't actually had a very good provost marshal in camp, you see? And he didn't pick up some of the spies that were

around, so they got intelligence. And we didn't know anything about the fact they had intelligence of the fact that we were going to cross the river at that point . . ." All of this gobbledygook, all of this nonsense, all this stupid justify, justify, justify, they're to blame, they're to blame, they're to blame, they're to blame, they're to blame, I'm the victim, I'm the victim, I'm the victim, I'm the victim. You get the idea? They're to blame–I'm the victim. See? Synonymous statement: they're to blame–I'm the victim. "I didn't know about it. I was perfectly innocent. There I was sitting in my tent and the musketry fired off and killed off all the men. And if I'd known about it beforehand, of course, I . . ." *Who* asked them to camp there?

You just never–you just mustn't shut this off in a pc because it gets less and less and he finally grapples with the situation and he says, "Well, it just occurred to me that when I gave the order it sort of seemed to me like that was a very poor place to pitch a camp. And let me see. Oh, oh yes, oh, oh, oh, yes, yes. I remember the day before that I was very angry with the army. Yes. And I sort of wished I didn't have anything more to do with them. Now, what do you suppose that had to do with my selecting that camping place?"

It's only then that the pc starts to catch up with himself. Only then he starts to catch up with himself. And he says, "I done it." But he knows he did it and he was willing to take any consequences of having done it and he could

admit causing it, which is the definition of responsibility. A person could actually admit causing it. Not causing something fanciful, but actually admit causing what happened. And there's where incidents and so forth just break up. There's where lives break up and so forth. There's where you crack cases.

Now, the individual who just says, "Well, there's my case, and I know I'm responsible for everything. Got it all made." Reels off a lot of things in the incident–says, "I was actually the battery commander at the Battle of the Bulge" or something–you're running somebody up the track somewhere. "I was the person who didn't lay down the barrage and caused all the troops to die and that's it. Well, that incident is clear. *Phew!* Good. Now, let's get on to something more important." **10**

It's about time for you, the auditor, to find out just what he could be responsible for in that battery. You're liable to find the whole confounded incident is fictitious. He's being so irresponsible he isn't even giving you the incident that occurred. And you start delving into this thing and you'll find out it wasn't the Battle of the Bulge at all! He's talking about the first Battle of the Marne. It was even another lifetime. That's how wrong he is. And boy, when you run into the right one, he won't have anything to do with it. Doesn't matter how glib he was before, he just won't have anything to do with the right one.

Now, a fellow comes off and he does something like that. He says, "I know nothing . . . Actually, I know nothing about–about having any acquaintance whatsoever with the manufacturing business. I've never–never had much to do with manufacturing and so forth. Um . . . I know something, however, about United States Steel and their basic operation and so forth. Their first president was quite of a guy."

You say, "Well, what was the president of General Electric? What was the first president of General Electric?"

"Well, I don't know that. I don't know that."

"What's General Electric all about?"

"Oh, I don't know anything about General Electric. General Electric–that's a company isn't it?" "Yeah, yeah, it's a company. All right." "Well, United States Steel, I do seem to know something about. I've read quite a bit about it in this life and their first president was quite a man. He did this and he did that and so forth and so on," and the needle starts banging on the E-Meter and this preclear is very glib about this whole thing, you know? He tells you all about United States Steel and the first president of United States Steel and–and there it is. You see? And the needle goes back and forth.

And you say, "How do you know all this?"

"Oh, a person–I just read it, studied it, very interested in the thing."

You say, "Well, what about the National Biscuit Company?"

"Well, what about the National Biscuit Company?"

"Well, do you know anything about the National Biscuit Company?"

"No, I don't know anything about it. Why should I know anything about the National Biscuit Company?"

"Well, how about Carnegie? You know anything about Carnegie?"

"Carnegie? Carnegie? Who's he?"

You say, "He's in the steel business. That's who he is. He was one of the early steel magnates."

"Oh, he was? Yeah, well, I was talking to you about the United States Steel, you know, and the president of United States Steel was quite a guy and so on," he reels you off, "and of course their production figures for the year of so-and-so and so-and-so were such and such and so-and-so and so-and-so," and on and on and on and on and on, you know?

You say, "Well, were you the first president of United States Steel?" you know and the needle falls off the pin, the pc says, "Oh, no. No, no, no. Don't know anything about that."

"Well, how do you know so much about this man?"

"Well . . ." *Psew*–reads, you know?

What you've discovered is a very peculiar piece of variable, isolated knowledge that has nothing to do with the price of fish at all. It's the tag hanging out. It's the brass ring for the auditor to catch. Got the idea? Misplaced information.

11 Now, that can go two ways. The person knows *nothing* about any corporation every place and will have *no* conversation or connection with *anything* resembling United States Steel. That's just a total shutdown, you see? This person is a perfectly well-educated person. He knows everything that has happened. He studied history in high school and college and he knows everything about history except he doesn't seem to know a ruddy thing about the Renaissance. "What Renaissance? Oh, he means the Reformation." "No, the Renaissance." "What about the Renaissance? Well, what . . ." "The Renaissance. What's the Renaissance?" "Well, the Renaissance was a period in Italian history in medieval–modern area . . . It's–it's a period!" Yeah, but where? Who? What? Pc just stupid, see? Just doesn't know anything about the Renaissance. Now look, *anybody* knows about the Renaissance. But this pc doesn't.

That is looking for and finding the unexplainable as a case analysis. The pc will have something wrong with his knowingness on the subject–meaning, something wrong with his responsibility for the subject. And you look for something odd about his knowingness. Either too much, too little, not at all

or so forth, but it's just this: something odd about his knowingness on this particular subject. There's just something goofy about his (quote) "knowingness."

This boy at the age of five could play a violin. Boy, could he play a violin, you know? At the age of twelve, suddenly went stale, could no longer play a violin. Who was he? Obviously, it's the life he's failing at. There's something wrong there someplace. There's a piece of knowingness–you know something about this case that doesn't tally. Therefore, you have to know cases; you have to keep your ears open about cases; you have to look cases over; you have to inspect them very carefully; and no system that I lay down for you is ever going to totally crack a case–you understand? without *you* adding *your* sensibility.

Now, fortunately, your blank spots aren't your pc's. Now, if everything he tells you is the total information or addition or contribution you're going to make to the session–it's just everything he says. He says to run this and he says to run that and he says to . . . Oh, skip it! Why waste your time? Why waste your time? What's wrong with him has been borne out time after time. Oh yes, he'll tell you some of the things wrong with him–enough so that he gets a little bit better, but he really never hits . . .

You know I was up till five o'clock this morning auditing? Disobeying the Auditor's Code like mad. Cracked a case right down the middle. Got so darn interested I just kept on auditing it. Didn't actually audit very many hours.

It was just one of these things, you know? Just this wonderful glibidity set in on this case and you just never heard so much glibidity in your life. That was the end of that case. Boom! Only that person knows that's the end of that case. By the way, it's never the end of the case unless the pc knows it is.

But look at this. Here was a piece of knowingness that was hanging out. See, here was some–here was some knowingness that was misplaced. Either the person knew *nothing* about this particular subject or the person knew *everything* about this particular subject, but just couldn't take any responsibility for the subject. Do you see that?

12 The only way you can say it, is when you want to solve a case, you look [for] something wrong with the knowingness of the case and explore it with an E-Meter. Something wrong with the knowingness of the case. The person knows too much about something or knows too little. And then follow it out through this and explore it and watch that Tone Arm.

You suddenly start exploring airplane pilots. Airplane pilots–every time you hit airplane pilots it goes on up. And you hit something else and it just cools off. And you hit airplane pilots, you got your Tone Arm starts registering high and you can two-way comm on other subjects and cool it off. You're looking at something that has to do with airplane pilots, aren't you?

Now, you'll find if there's also something wrong with the pc's knowingness on the subject of airplane pilots, you've got it made. Either–"Airplane pilots? What an airplane pilot is? Oh, I don't know anything about airplane pilots."

"What are the ranks in the RAF?" See?

"The ranks in the RAF. Well–oh, lieutenant commander, umm–captain, major . . ." Yeah, what corn. Not one of these is a rank in the RAF. You got the idea?

So you have to be on your toes in order to find a pc out.

Now, there are two gags that I can tell you that will assist you enormously. 13
I've also–already told you about the repeating identity. You know, the Red Comet, the Silver Streak mechanism. That's the craziest thing to run into you ever saw. Going in contest with yourself, you know?

You'll find out, what the pc sets up as a goal of really wanting to do is something he has already done and if you examine a pc's goals of this lifetime from the time he was a little boy–everything he wanted to do right on up to the present, more or less–somewhere along this line you're going to find the key lifetime he's stuck in and can't confront. Because he's still trying to be what he was, but he doesn't dare be what he was. Now, that's an Assessment by Goals. Find out everything he wanted to be in his whole lifetime and then just sort it out with an E-Meter. And you're going to find him somewhere.

Now, another clue is this–another clue and a very interesting one is that the last two or three lifetimes are pure dynamite. And if you can resolve a case, totally, and bring it up the road toward OT by staying with the present lifetime, you're avoiding something as an auditor.

The lifetime immediately before this lifetime is usually far more important than the current lifetime in the resolution of the case. And if there's something wrong with it, the fellow will feel batty all the time. Something went wrong. It's that last lifetime because that's the one which is withheld on all dynamics. Think of that. That's even withheld on the First Dynamic. It's a withhold right straight across the dynamics. You have to increase the pc's knowingness to find out something about this.

And you'll usually find that the pc's case doesn't run just *drrrrrrrr* very easily, that there's something wrong in the last two or three lifetimes–something really wrong; something really goofy. And don't worry about what wild tales you finally sort out. You'll sort out the right tale eventually. But you'll find some interesting wild tales. For instance, the person wasn't born into his present family at all, but picked up the body in a tonsillectomy at the age of seven. And the rest of it is just pure justification. It's an overt act against his own identity. Goofball things like this happen. This is not a logical universe. It's merely a created one.

Now, that's a good clue and that's a good place to go around. You know, just really pin down where the fellow is. "When were you born? When were you born?"

The fellow says, very glibly, "Born? Born? Let's see, born? Uh, let's see now, born in 1925–1925."

You say, "Where were you in 1924?"

"Huh?"

"Where were you in 1924?" This is somebody, you see, that doesn't know anything about Scientology, past lives or anything of the sort. The dickens with this patty-cake with his withholds!

I took a fellow the other day that–he was an instrument maker. He came in and I wanted to show him how an E-Meter worked so he could do some work on an E-Meter for us. So I just sat him up and ran a–picked an incident off the track, found out it was about three billion years ago and spotted it exactly in time, got the exact time. He–very vague–he didn't know anything about it. Had him run responsibility on it. Ran responsibility on it, few commands. All of a sudden a picture he'd had his whole life of looking out of a window changed, flipped, he got a terrific sensation of getting up from the thing, rushing over, jumping into a car and shooting up over the top of a hill. And he got tremendous sensation of motion and, of course, just as he got over the

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top of the hill, that was when the atom bombs hit the city. And he was the guard and he evidently hadn't sounded off quick enough.

I just went into a formal session, you know? Just–you know, "Here's the session, goals for the session, what are you looking at?" You know? No patty-cake "This is Scientology, yap, yap, yap," you know? You know? Followed right down the groove, "Now, what are you looking at? All right, that's fine. Now, what part of that scene could you be responsible for? That's what I'm going to run. Going to run it." Ran it as a formal command and so forth. "Now, let's spot it in time," was what I first did. And–"Spot it in time. How many years?" "Hundred thousand years? Oh, wait. Ha-ha-ha." You know, you'd think he'd have that reaction. No, no. Oh, no, no. He said, "I don't have any reality on that. I wouldn't know how long ago it was." And I just spotted it on down–no help from the pc, just totally on the E-Meter. Next time I saw him, his eyes were about three times as big. He'd always been walking around kind of this way, you know? Gave him a twenty-minute session to demonstrate to his partner the use of an E-Meter and produced a new man.

That, by the way, is the mechanism to use on a still picture. And that is the black case. The black case is a dead duck right now. Just turned out a longer bulletin on it. I just mention it in passing. All you have to do is find out what the pc is looking at and have him run responsibility on it and he turns from

a black case. He turns on pictures. I can just turn on pictures just like that on people now. That was one of the things that stopped us in 1950. It's very easy.

Just remember responsibility for the scene he's looking at and you get pictures. Because he says, "No scene."

"Well, could you take responsibility for 'no scene'?"

"Oh, I sure can take responsibility for 'no scene' there."

"Good. That's your first answer to the auditing command. Here's the next auditing command . . ." Here we go, see? Next thing you know the black just goes vague and goes pink, goes white, a little–something else happens *zzowoua*–all of a sudden he's looking at a fountain.

"Well," he says, "I'm looking at a fountain," you know? And run a few more of the same command and you get something else and so forth and you'll find him way back, to hell and gone down the track someplace, you know, and he's been stuck in something or other.

You're not–don't really run into something bad, just keep running responsibility, he runs to PT and just kind of skip it. You've got a case that forevermore will have pictures. I mean, that's so easy that we missed it, all of us. What was the matter with you, you didn't give me a hand with that one? Ten years. Anyhow . . .

15 Now, the next gag on assessment of cases (and I call it a gag because it's a colloquialism) that you should look for is transvestitism as the commonest cause of aberration when a case is really rough to run. And when all you have to do is find a case is very rough to run, you had better, at once, explore for transvestitism.

Female voice: What is that?

Transvestitism. You see, I use Chaucerian English–which is what we speak, I guess–and you just don't get it. And I use a proper technical term and you don't know what that is. It's transvestitism. Men and women swap their clothes and you get men running around dressed as women and women running around dressed as men. Got that?

Now, here's what happens. A thetan decides that she's a good woman and makes a lousy man and 50 percent of the bodies that thetan picks up, on the average, the rough average, are going to be male bodies. And yet this thetan knows *she* is a good woman. Now, she has the task, somewhere very early in life or even before birth or something of the sort of flipping this body or trying to flip it or fitting (if she can't) a male body into a female role. Got the idea? And earlier on the track, when there were less medical examinations, it was the easiest thing to do you ever heard of. People would go all through

their whole life being a woman, while actually being a man–actually a male body dressed and used as a woman.

Everybody looks at me very stunned and says, "Where's this been?" Yeah, who you kidding? All right, this fellow decides that being a man fits his basic purposes and his basic personality and so forth and yet 50 percent of the time he picks up female bodies. What's he going to do with them? Just collapse at that point and everything he likes to do and so forth and be a female for a lifetime?

It's one of the characteristics of the cases that are tougher for you to puzzle out, that you ask them now–if this case is a girl, you know–and you say, "All right, have you ever been a man?" One of the characteristics is to say, "Oh, never. Always been a woman. Never have been a man. Always have been a woman. There isn't a single male body on the track." Oh, oh, that's it, auditor. Let's work it out from there, because 50 percent of those bodies were the other sex. Thetan pays his–no money and takes his chances. They don't even put blue and pink on the cribs anymore to figure it out for you. It's all white in the hospital. When you lay your cotton-picking beams on that body, it's *tsk!*

Let's say you're doing just fine. You're doing just fine as a man. And you've had it made and you've gotten it down. You've got it pretty well figured out. You've got the weapons of the period more or less taped, the trades 16

of the period, and you've found you're pretty good at business administrative actions and you got it pretty well taped. And you settle down to a nice long haul. And then somehow or other you fall off the bridge or run into a rapier or something of the sort happens or the wife slips you a little more ground glass than she usually gave you and you slip on a banana peel or get caught in the rain and that's the end of that mock-up, see?

Well, you're all set to be a man, you see? And you pick up a female body. *Phfeph!* You say, "What am I going to do? Learn to cook!" Well, just think–any of you men, right there this moment–just think being suddenly and immediately confronted with the idea of having to do all feminine tasks. You know, knitting and churning butter . . . Being faced with female sports–yak-yak-yak-yak. Now, you'd darn well try to do something about it, wouldn't you? You'd shift gears on a body somehow or another and you'd try to bend this one around to your own penchants, your own training pattern, because you're in charge after all, the body isn't.

And you girls, now, just think of it, think of it. All of a sudden you're getting along fine. You know how to cook. You know how to sew. You know how to take care of things. You know how to take care of babies, families. You know how to please men. You've got it all taped, you know? You've got your home economics and other things. You've got women's suffrage. Everything is all

squared, see? Everything is all taped and all of a sudden you've got a male body. What are you supposed to do? Learn how to play baseball and shoot with shotguns and get drafted and . . . Huh? What about it? It'd be a shock, wouldn't it?

Audience: Yes.

Well, I'll tell you that in former societies, they didn't have medical examinations.

My golly, there was one girl served with Napoleon's Grand Army nearly every campaign straight through. And they consider it startling that she, eventually, was pensioned off–discovered and pensioned off. Well, look, they discovered *her.* They *discovered* her. How many were going right straight along in those boots? Pirates: There was Anne Bonny, Mary Read. There have been people in–there have been women, for God's sakes, in the French Foreign Legion. And just as I left Sussex down there, a police contact I have came in and told me rather juicily that they had just arrested a man who had been serving as somebody's wife for eighteen years. And he thought this was peculiar! Because something isn't generally known is no reason it isn't common. It's common. Common as dirt. Particularly earlier societies.

Guy gets all loused up on the Second Dynamic. He doesn't quite know whether he's coming or going. But after all, it's just one lifetime. He says,

"I can put up with it," see? You know, she says, "Well, I can somehow or other get along. But I'm damned if I'm going to learn how to fire shotguns. And I know nothing about close-order drill and I am *not* going to learn." You get her position now? I mean, a thetan is paying out.

Now, you take somebody with a fairly high level of dedication, who has a fairly dedicated outlying purpose–one character or another and is doing a certain exact job, going along the billennia and he walks into this thing, he says, "Well, here we go again, see. Here we go again. How we going to bend this one around?" You do. You do. You'll find your companion-at-arms think you're one of the better looking officers. Once in a while you skid completely and get married to somebody. Boy, how do you figure that one out, you know? Well, you've always got a maid-in-waiting.

Various peculiar things can occur along this line and, of course, they are the most hidden ones. And they all consist of overts and a person is taking no responsibility for them at all. So, these peculiarities, of course, are the make and break points of cases. I know about three cases right now, in the vicinity of Washington, that aren't running because of just this one fact. They are dedicated to being the opposite sex. But this particular society has totally loaded it on their heads that they've got to be the different one. See, it's against the law now! Evidently the law, whatever that is, has gotten very, very

tired of transvestitism. You know, "Women are supposed to be women, you understand? And men are supposed to be men. You understand? And there ain't no thetans."

So you look over a case from these angles–and what I've just given you will probably bust up the majority of the rough cases you run into: the famous personality, the transvestite sort of an action. Because, of course, a man being a woman totally hides the maleness, you see? It's a total withhold for whole lifetimes. And vice versa, it's a total withhold of being a woman. You see, a woman is a total withhold and all sorts of peculiar things. Then they come out into the right sex and they carry over some of the withhold and they get themselves all scrambled up, you see, one way or the other. And you can take cases apart just left and right if you know some of these things. And I want to see you take some of them apart.

Well, basically, I've given you quite a little data at this Congress. I hope you haven't considered too much of it condemnatory, because it's offered in a very helpful spirit, let me assure you. If you think I have tried to make you guilty of all of your overts, you're *absolutely* right. But I haven't done that in any effort to discipline you into being good. I want you to be honest.

I am very happy with the way things are going. I myself am–I can hardly keep my hands off pcs, as I've certainly got no business auditing till five o'clock

in the morning, when I've got another Congress day coming up the next day. I started to ask myself what do I think I am? A human or a doll or something to keep going like this?

Well, I hope some of this information and material has proven interesting. Has it?

Audience: Yes! [applause]

And I hope very much that you can get everything taped out the way you want it and get life headed in the direction you want it to go. Get it under control and firing off just the way you want it. And I know you can.

I'm very happy you came to this Congress. For me, this has been one of the most satisfactory Congresses we have ever had. That's just from my viewpoint. I hope to some degree it is from yours.

GLOSSARY

Words often have several meanings. The definitions used here only give the meaning that the word has as it is used in these lectures. This glossary is not meant to take the place of standard language or Dianetics and Scientology dictionaries, which should be referred to for any words, terms or phrases that do not appear below.

abandon: give (oneself) over to natural impulses, usually without self-control.

aberrate: to bring about a condition of aberration. *See also* **aberration.**

aberration: departure from rational thought or behavior. From the Latin, *aberrare,* to wander from; Latin, *ab,* away, *errare,* to wander. It means basically to err, to make mistakes, or more specifically to have fixed ideas which are not true. The word is also used in its scientific sense. It means departure from a straight line. If a line should go from A to B, then if it is "aberrated" it would go from A to some other point, to some other point, to some other

point, to some other point, to some other point and finally arrive at B. Taken in its scientific sense, it would also mean the lack of straightness or to see crookedly as, in example, a man sees a horse but thinks he sees an elephant.

abetting: *see* **aiding and abetting**.

A-bomb: abbreviation for *atomic bomb,* an extremely destructive type of bomb, the power of which results from the immense quantity of energy suddenly released with the splitting of the nuclei (centers) of atoms into two fragments.

absolute: not qualified in any way; total.

ACC: an abbreviation for *Advanced Clinical Course,* one of a number of courses delivered during the years 1953 to 1961. Attended by experienced Scientologists, these courses were personally delivered by L. Ron Hubbard, where he lectured and supervised practical application of auditing techniques to free the spirit.

accident-prone: having a tendency or inclination to become involved in accidents.

acquaint: make someone aware of or familiar with.

Acre, Battle of: a reference to the many battles that have taken place at the harbor town Acre, on the northwestern coast of Israel. One of the oldest settlements of the eastern Mediterranean area, Acre held a strategic military and shipping position, and thus has a long history of invasion and war. It has been besieged by Romans, Arabs, Christian Crusaders, Turks and the British. In 1948 the town was taken by the Israeli Army and was incorporated into the state of Israel.

addenda: additions or supplements to a book or other written material; plural of *addendum,* a Latin word meaning, "thing to be added."

adrift: (of a person) without purpose or guidance; lost and confused (from a boat or its passengers floating without being anchored or steered).

Advanced Procedure and Axioms: a book written by L. Ron Hubbard and first published in 1951. It is a manual which introduced a new type of processing to rehabilitate a person's self-determinism. One chapter of the book, entitled "Responsibility," covers what full responsibility is.

advocation: supporting or recommending publicly.

affairs: matters of public interest and importance.

affinity: love, liking or any other emotional attitude. Affinity is conceived in Scientology to be something of many facets. Affinity is a variable quality. *Affinity* is here used as a word with the context "degree of liking."

afraid, I'm: an informal way of saying that one is sorry to have to say or report, etc.

after all: used when one is explaining something or giving a reason.

ahead of: away in front of, in advance of.

ahem: a sound made to clear one's throat or a sound made to attract attention, express disapproval or doubt or as a mild warning.

aiding and abetting: encouraging or assisting something.

ain't: a contraction for *are not*.

Alcoholics Anonymous: an international organization of men and women who attempt to help each other with their problem of alcoholism. They believe alcoholism is incurable and encourage members to stay away from alcohol, as their motto states, "one day at a time."

alive and kicking: still active and functioning vigorously. This phrase originated with fish dealers and was used by them to describe the seafood they were selling, meaning that it was extremely fresh.

all for the best in this best of all possible universes: a reference to the philosophical statement of optimism constantly put forth by Dr. Pangloss, a philosopher and tutor in the novel *Candide* (1759), written by French author and philosopher Voltaire (1694-1778). The book was an attack on the optimistic theories of German philosopher Gottfried Wilhelm von Liebniz (1646-1716), who advocated that the universe was the "best of all possible worlds," and the optimistic idea that "whatever is, is right." Liebniz believed that of all the possible worlds that God could have created, he chose to create the present one because it was the "best"–despite the existence of evident

evils. Any other "possible world" would have been better in some ways but worse in others, and contain evils of its own of even greater magnitude.

allied: connected something with something else through similarity or common features.

alligator: a large reptile that lives near water, has thick scaly skin, powerful jaws, a long tail and a broad snout. There are two species of alligators, one found in the southern United States, the other found in China.

all out: using or involving all of one's strength or resources.

all very well: all right or quite true as far as it goes.

along the line: progressing or moving forward in some direction or course of action.

alter-isness: a composite word meaning the action of altering or changing the reality of something. *Isness* means the way it is. When someone sees it differently he is doing an *alter-is;* in other words, is altering the way it is. This is taken from the Axioms.

Alternate Confront: the Alternate Confront process is "What part of a _____ could you confront?" "What part of a _____ would you rather not confront?"

altitude: a prestige which the auditor has in the eyes of the preclear. A somewhat artificial position of the auditor which gives the preclear greater confidence and therefore greater ability to run than he would otherwise have.

American Fiction Guild: an American organization of fiction writers. (A *guild* is an association of people belonging to the same class or engaged in similar pursuits, formed for mutual aid and protection and for promotion of common interests.) The Guild assisted budding writers and professionals in the field. It had several chapters throughout the US, which met on a weekly or semimonthly basis. Chapter members included editors, publishers and writers. LRH became a member of the American Fiction Guild and in 1935 was elected president of the New York chapter. He later served as a vice-president of the national organization.

Americanism: a custom, characteristic or belief of or originating in the United States.

amnesia: a partial or total loss of memory.

amount to: to develop into; become.

anarchist: somebody who rejects the need for a system of government in society and proposes putting an end to it or destroying it.

anatomy: the structure or internal workings of something revealed through detailed examination and analysis.

anecdote: a short account of a particular incident or event of an interesting or amusing nature, often biographical.

antipathetic: having strong opposition.

antiquated: so old and out-of-date as to be unworthy of continuing or surviving.

anti-social: opposed to the principles on which society is constituted; pertaining to a class of persons or actions lacking or antagonistic to normal social practices.

apartment-sized piano: reference to an *upright piano,* a piano with a rectangular upright case in which the strings are mounted vertically and the keyboard at right angles to the case. This type of piano is small enough to fit into an apartment.

apathizing: causing someone or something to go into apathy.

arbiter: a person who has the power and authority to settle a dispute or decide an issue.

ARC break: a sudden drop in affinity, reality or communication.

archbishop: a bishop (a senior Christian priest) of the highest rank, responsible for a specific, usually large, church's province.

arcing spark: the band of sparks or bright light forming when a powerful flow of electricity jumps the air gap between two conducting surfaces.

Arizona: a state in the southwest United States, on the border with Mexico.

Arnold, Benedict: (1741-1801) American general who served under George Washington during the Revolutionary War (1775-1783). In October 1777,

he was engaged in the Battle of Saratoga, New York. When he was attacked by the British and Hessians, he rallied his men and quickly broke through the British center. The British retreated but soon found themselves surrounded and finally surrendered. *See also* **Washington, George** and **Hessian**.

arsenic: a silvery-white, brittle, very poisonous chemical element.

articulate: express with clarity.

artisan: a skilled worker who makes things by hand.

as-is: to view anything exactly as it is without any distortions or lies, at which moment it will vanish and cease to exist.

aspect: nature; quality; character.

assessment: the action of calling off a list of questions or subjects and noting the reactions to each on an E-Meter. An assessment is done to help isolate specific areas or subjects to be addressed.

assist: any process done to remove a surface difficulty or alleviate a present time discomfort and help a person recover more rapidly from an injury or illness.

astray: away from that which is right; into error, confusion or undesirable action or thought.

Athenian: relating to the ancient city of Athens in Greece.

atom bomb: short for *atomic bomb,* an extremely destructive type of bomb, the power of which results from the immense quantity of energy suddenly released with the splitting of the nuclei (centers) of atoms into two fragments.

atomic fission: the splitting of the nucleus (center) of an atom into two fragments, accompanied by a tremendous release of energy–the principle of the atomic bomb.

Attorney General: the head of the US Department of Justice.

at will: at one's choice; whenever, wherever or in whatever way one wants.

auditing: a special form of personal counseling, unique in Scientology, which helps an individual look at his own existence and improves his ability to confront what he is and where he is. Auditing is a precise, thoroughly codified activity with exact procedures. Also called *processing.*

auditor: a person who is trained and qualified to apply Dianetics and Scientology auditing to individuals for their benefit. The term comes from the Latin *audire,* "to listen." *See also* **auditing**.

Auditor's Code: a collection of rules (do's and don'ts) that an auditor follows while auditing someone, which ensures that the preclear will get the greatest possible gain out of the processing that he is having.

Augustus: *see* **Augustus, FDR**.

Augustus, FDR: a humorous combination of the initials of Franklin Delano Roosevelt (1882-1945), thirty-second president of the United States (1933-1945) and Augustus Caesar (63 B.C.-A.D. 14) emperor of Rome (27 B.C.-A.D. 14). Augustus' ideology was described as a place for everyone and everyone in his place; he regulated social mobility with men of Roman stock (race) given preferential treatment, made it difficult for slaves to be freed and strictly controlled the number, condition and status of freedmen.

automaticity: setting something up to run automatically so that you don't have to pay any attention to it anymore. So you have something which has been hidden from your attention but which is yet activated by your attention.

automaton: a human being acting mechanically or without active intelligence in a monotonous routine; a robot.

Axioms: statements of natural laws on the order of those of the physical sciences.

backed up: supported or helped.

back it up: to support or help.

back off: withdraw or abandon one's intention or actions.

back, on (someone's): weighing upon (someone) as a burden, as (someone's) responsibility.

backtrack: the whole span of time comprising a being's existence prior to the current lifetime.

bacon, save (one's): to rescue or save something that is vitally important (such as one's life, reputation or livelihood) from loss, injury or damage; to escape from hazard or crisis; to avoid injury or death.

baffling: so puzzling and confusing as to be impossible for the mind to understand.

ball, having a: having a very enjoyable time.

banana peel, slip on a: as a banana peel is slippery, if one were to literally step on one, one could easily slide or fall over rapidly and hurt oneself.

bank: the reactive mind. As defined in *Dianetics: The Modern Science of Mental Health,* the *reactive mind* is that portion of the mind which files and retains physical pain and painful emotion and seeks to direct the organism solely on a stimulus-response basis. It thinks only in identities.

barracks: a building or group of buildings for housing soldiers.

barrage: a heavy barrier of artillery fire to protect one's own advancing or retreating troops or to stop the advance of enemy troops.

"basicalized": made basic or having gotten to what forms the base or is essential.

basic personality: the individual himself.

Batten, Barton, Durstine and Osborn: a large United States advertising company established around 1919 by three American businessmen, Bruce Barton, Roy Durstine and Alex Osborn. Originally known as Barton, Durstine & Osborn (BDO), a few years after opening, it merged with another advertising firm, the George Batten Company and became Batten, Barton, Durstine & Osborn (BBDO). The company rapidly became one of the largest advertising agencies.

battery: a number of pieces of artillery (large, powerful guns) placed close together or next to each other for combined firing action, as on a warship; the prepared position for such artillery.

batty: insane; crazy.

bayou: in the southern United States, an area of slow-moving water, often overgrown with vegetation, leading from a river or lake.

beams: energy flows, such as those used by a being to grab hold of something, pull it, push it, etc.

bear on through: to continue to go forward.

bears: calls for; requires.

bedevil: to torment, worry; to drive frantic.

beefier: having more strength, power or substance.

beef, tough: a coined term used to describe a difficult problem, an unfortunate situation, etc.

begods: *see* **begorra and begods**.

begorra and begods: a humorous made-up phrase. *Begorra* is an Anglo-Irish alteration of *by God,* a mild exclamation expressing surprise, wonder, puzzlement, pleasure or the like. *Begod* is an obsolete term meaning "to make a god of or deify."

beingness: the condition of being is defined as *the result of having assumed an identity.* It could be said to be the role in a game and an example of beingness could be one's own name. Another example would be one's profession. Another example would be one's physical characteristics. Each or all of these things could be called one's beingness. Beingness is assumed by oneself or given to oneself or is attained. For example, in the playing of a game each player has his own beingness.

believe it or not: a phrase used to strengthen or add emphasis to something stated; appearances to the contrary, it is true.

Belknap, Burke: early Dianeticist and Scientologist.

benevolent: desirous of the good of others, charitable, generous.

berating: lengthy or vigorous scolding.

beside the point: irrelevant or unimportant.

better: something more desirable, more favorable.

bigheadedness: *(informal)* self-importance; conceitedness (having an excessively favorable opinion of one's abilities).

billennia: a coined term for a period of time equaling billions of years; an enormous span of time. A *billion* is a quantity represented by nine zeros after a number, for example: 1,000,000,000. In the United Kingdom a billion is designated with twelve zeros.

bill of health, clean: a certificate of health attesting the lack of a contagious disease, as that given to the master of a vessel sailing from a port liable to infection. Figuratively, this term is used to indicate a person is morally sound, free of wrongdoing, guilt or fault.

bird-dogged: infiltrated by a *bird-dog,* somebody sent in by an enemy to mess things up.

bit: the mouthpiece of a harness, having fittings at each end to which the reins are fastened.

bitterly: with strong feelings of hatred, resentment or hostility.

black case: an occluded case (having memories shut off from one's awareness), which in auditing sees no mock-ups (pictures), only blackness.

blacklisted: put on a list of individuals, groups or organizations regarded as under suspicion, disfavor, disapproval, etc.

blast gun: a gun or similar weapon which emits a forceful, destructive burst or bolt of energy, etc., such as those commonly found in science-fiction stories.

blast pistol: *see* **blast gun.**

blow: 1. to depart suddenly and relatively unexplained from sessions, posts, jobs, locations and areas.

2. cause facsimiles or engrams to disappear or disintegrate.

blows: moves with speed or force into or out of a state or condition, as if impelled by the wind.

blue and pink: colors customarily used to designate the gender of a baby. Since ancient times, blue–being the color of the sky–was considered a precaution against evil spirits. Baby boys were thus dressed in blue to protect them from evil spirits. As girls were considered inferior to boys, it was thought that evil spirits would not bother with them, and thus any color would do. Much later, as people became aware that there was no special color for girls, pink was designated. Blue and pink has thus traditionally been used to indicate gender of the baby. This has been done through the tagging of nursery beds in hospitals, using pink or blue blankets, pink or blue clothes, etc.

blue moon, once in a: extremely seldom or very rarely; once in a very long period of time.

blueprint: figuratively, something that acts as a plan, model, etc.
blunt: very frank or straightforward and showing no delicacy or consideration.
boards, go by the: to be lost, neglected, destroyed or forgotten. The term *boards* in nautical language refers to the side of a ship. Anything that goes (or is thrown) over the side is lost.
boat to steer: figuratively, something to be responsible for and guide.
bogged: mired down, sunk in or as if in a bog (wet, spongy ground).
boisterous: noisy, energetic and cheerful.
bombardism: figuratively, the action of attacking with persistent force.
bombastic: figuratively, a term used to mean violent or strongly expressed.
Bonnie: a staff member at the time of these lectures.
Bonny, Anne: a female pirate of the 1700s. Born in Ireland, Anne was the illegitimate child of a prominent lawyer and the family maid. The three of them–father, daughter and maid–soon left Ireland due to the scandal and moved to America. Anne had many wealthy suitors, but ended up marrying a pauper (very poor person), James Bonny, who took her to the Bahamas. There she met the pirate Calico Jack Rackham and ran off with him to a life of piracy. At sea, dressed as a man and with few on board knowing she was a woman, Anne proved to be just as brave and reckless a pirate as any

other. During this period, she met up with another female pirate disguised as a man, Mary Read, and they became two of the most notorious pirates of their time. When Rackham's ship was captured in 1720, Anne and Mary were tried and sentenced to be executed along with the eight other members of the crew–but escaped their fate (something that is certain to happen to someone) by proving to the judge that they were both pregnant and therefore, by law, could not be killed. Both went to prison where Anne had her child but was never executed and Mary died of illness.
booby-trapped: having any hidden trap set for an unsuspecting person.
Book One: *Dianetics: The Modern Science of Mental Health,* written by L. Ron Hubbard in 1950.
booted: driven, as though by kicking.
boots, in (one's): in (one's) place or position.
borne out: supported, backed up or confirmed.
bottle of corn: a reference to a bottle of *corn whiskey,* an alcoholic liquor made by distilling corn.
box office: the office of a theater, stadium or the like, at which tickets are sold.
boy: an exclamation of wonder, approval, surprise, etc., or of displeasure or disgust. Sometimes used merely to emphasize what is being said.

braided (one's) teeth: a coined phrase used figuratively to mean to have something horrible happen to-one. Literally, this phrase would mean to have one's teeth woven together, like braided hair.

brass ring: a rich opportunity, prize, etc., or the chance for such. This term comes from a gimmick used in amusement park carousels consisting of a slot-like device that holds rings. People riding the carousel would lean over and try to catch these rings as they raced past. Any lucky person who caught a brass ring was entitled to a free ride. Used figuratively.

brave new world: reference to the title of a satirical (of writing where human errors are held up to scorn or ridicule) novel (1932) by British author Aldous Huxley describing a supposed futuristic utopia (an ideal state) that is tightly regimented by the government using science to control reproduction, intelligence, behavior and employing drugs to keep the populace calm and agreeable. The society is strictly divided into classes, each with its own appointed intelligence, function and codes of behavior. *Brave* here means fine or splendid.

brawls: noisy quarrels, squabbles or fights.

breach: an act of breaking or violating a law, agreement or code of conduct.

break, give (one) a: to not be so harsh on someone, give them a chance.

breakthrough: any significant or sudden advance, development, achievement or increase, as in knowledge, that removes a barrier to progress.

breath, paying a: expressing agreement or support for something in words only and not in deeds.

breed of cat: *(informal)* type; sort; variety.

Breed's Hill, Battle of: another name for the *Battle of Bunker Hill,* a battle which occurred with the British at the beginning of the American Revolutionary War in 1775. The majority of the battle was fought at Breed's Hill, which is near Bunker Hill in Charleston, Massachusetts, USA. *See also* **Bunker Hill**.

brimstone: the burning fire of Hell. *Brimstone* is an older name for sulfur, particularly in a concrete or solidified state. It is a yellow flammable substance, literally means "burning stone" and is mentioned in the Bible several times such as God destroying a city by fire and *brimstone* because of its wickedness.

Broadway: a famous street in the heart of New York City, New York, USA. In the mid-nineteenth century, Broadway attracted many theater producers due to its central location and fashionable reputation. The number and size of Broadway's theaters grew as New York City increased in population and influence, until the brightly lighted street became known in the 1890s as "The Great White Way" (in reference to the brilliant street illumination). The

term *Broadway* subsequently became synonymous with American theatrical activity.

broke, go for: to exert oneself or employ one's resources to the utmost.

broken down: become ineffective or failing.

brotherhood: a feeling of closeness, common interest with or united for a common purpose, mutual support, help, protection and action. In the phrase, *brotherhood with the universe,* it refers to man uniting with man and the whole of created things.

Brotherhood of the Snake: an incident concerning a group on Earth which was involved in an effort towards total religious conquest of India, the countries bordering or near the eastern end of the Mediterranean Sea and some of Europe. The conflict between them and those fighting against them was extremely violent.

brute: someone viewed as strong, tough or the like.

bucket, kicked the: *(slang)* died.

bud: *(informal)* a form of address, usually to a boy or man, used especially when the name of the one being addressed is not known.

Buddhist: one who follows the doctrines of *Buddhism,* the religion founded by Siddhartha Gautama Buddha (ca. 563–483 B.C.), a religious philosopher and teacher who lived in India. Buddhism emphasizes physical and spiritual

break, give (

discipline as a means of liberation from the physical world. The goal of Buddhism is the attainment of *nirvana,* a state of complete peace in which one is free from the distractions of desire and self-consciousness.

Buick: a car built by the Buick Motor Division of General Motors Corporation (an American automobile manufacturer).

Bulge, Battle of the: the name of an important battle during World War II (1939–1945). In December 1944, German troops and tanks secretly gathered in western Germany to launch an attack against Allied forces in Belgium. (The Allies consisted primarily of Great Britain, France, the United States and Russia.) Allied intelligence had earlier reported a buildup of German forces in this area. The report was ignored, however, by Allied commanders (under the charge of US General Dwight D. Eisenhower [1890–1969]) as the Germans were thought incapable of staging a major offensive at that point in the war. Intending to push Allied forces back from German home territory and capture Antwerp (a seaport in Belgium, the Allies' most vital supply port), the attack was a complete surprise and broke through the middle of the Allied army's defensive lines, creating a "bulge" deep into Belgium. Although US troops succeeded in driving the German forces back, the casualties were heavy. Close to 20,000 US soldiers were killed, another

20,000 captured and 40,000 wounded. This battle, involving approximately 600,000 Americans, was the largest ever fought by the US Army.

bullet (to chew), tough: a hard or difficult thing to accept, carry out, deal with or confront.

Buluhya: a made-up name for a prophet.

Bunker Hill: a hill near Boston where the first great battle of the American Revolutionary War (1775-1783) between the British and Americans was fought. The British drove the Americans from their fort at Breed's Hill to nearby Bunker Hill, but only after the Americans had run out of gunpowder.

bur: a prickly seed case or flower head that clings to clothing and animal fur.

business, in: in operation or running smoothly; having things working in one's favor.

bust: a failure.

bust up: to solve.

button: that computation or foible (weakness or silly habit) or quirk (a peculiar habit, mannerism or aspect) of the human mind which can be made right by merely touching one factor. This term comes from the idea of pushing a button to activate something, as in an electrical or mechanical device.

buzz saw: a power-operated circular saw, so named for the sound it makes.

caliber: degree of worth or value of a person or thing; quality or ability.

Cameroons: a region in West Africa which was divided into British and French colonies when the United Nations took over control in 1946. In 1959, the United Nations voted in favor of giving the French Cameroons independence and holding an election in the British Cameroons to determine the future of that territory. On January 1, 1960, the French Cameroons were granted independence and became the Republic of Cameroon, but the future of the British Cameroons was not fully settled until 1961. The southern section is now part of the West African country of Cameroon and the northern section is now part of eastern Nigeria.

came up: appeared; was discovered or encountered.

canvas: a piece of strong heavy closely woven fabric on which a painting is done, especially in oils.

capacitor: *(electricity)* a device for receiving and storing a charge of electricity, consisting of two conducting surfaces or plates separated by a layer of insulation.

capitalism: the process of loaning money which by accumulating interest will support a person in leisure. That is capitalism. It's capital, investment of. It means that the money works and the individual doesn't work, because the money is working.

Capitol: the white marble domed building in Washington, DC, where the United States Congress meets (*Congress* is the lawmaking body of the United States Government).

Capitol rotunda: a reference to the Capitol building in Washington, DC, USA, used by the US Congress. A *rotunda* is a round building with a dome on top.

carbolic acid: a white, water-soluble poisonous substance, used chiefly as a disinfectant and antiseptic (a substance that kills germs and harmful bacteria).

carburetor: the part of an engine in which air and fuel are mixed together to form a vapor which can be burned.

Carnegie Hall: a large historic concert hall located in New York City, New York, USA. Opened in 1891, the hall was originally named the Music Hall. This changed however in 1898 to Carnegie Hall in honor of Andrew Carnegie (1835-1919), Scottish-born American industrialist who funded the majority of its construction. In addition to its main auditorium, that seats nearly 3,000 people, the building contains several smaller halls, numerous studios, offices, apartments and stores.

carry (one's) weight: to contribute one's rightful share of work to a project or job.

cast-iron: not subject to change or exception; very strong.

causation: the power or influence by which something comes into existence.

cause-distance-effect: *cause* could be defined as "emanation." It could be defined also, for purposes of communication, as "source-point." If you consider a river flowing to the sea, the place where it began would be the source-point or *cause* and the place where it went into the sea would be the effect-point and the sea would be the *effect* of the river. The man firing the gun is cause; the man receiving the bullet is effect. The one making a statement is causing a communication; the one receiving the statement is the effect of the communication. A basic definition of communication is "cause-distance-effect."

cavalry: the part of an army made up of soldiers trained to fight on horseback.

caved in: collapsed mentally and/or physically to the extent that the individual cannot function causatively. The individual is quite effect.

censured: condemned or blamed.

Central Organization: a designation for a Church of Scientology organization providing training and auditing services to the public within a given geographical zone.

chalked off: succeeded in handling; from using chalk to write down a score in a sport or game.

chances are: it is likely (that).

chap: a man or a boy.

Chaucerian: of, pertaining to or characteristic of English poet Geoffrey Chaucer (ca. 1340–1400), who is called the father of English poetry; he was the first great poet to write in the English language.

checked out: satisfied requirements.

checked up: examined carefully or in detail.

check up: examine carefully or in detail.

cherished: highly valued.

chestnuts, hot: *chestnuts* are the large, edible seed of the chestnut tree. They are often roasted over a fire for eating, so are quite hot when taken from the fire.

chewed up: damaged or destroyed.

Chicago: a city in the northeast part of the state of Illinois. It is the third largest city in the United States.

chilluns: another term for *children,* used principally in dialects of the southern United States.

chisel: a hand tool with a sharp, often wedge-shaped blade for cutting or shaping wood, stone, etc., specifically such a tool that is driven with a hammer.

Chopin: Frédéric Chopin (1810–1849), Polish composer and pianist ranked as one of the masters of piano composition. Chopin began to study the piano at the age of four, began composing at the age of seven and played his first concert at the age of eight. In 1831 Chopin settled in Paris, France, where he became noted as a pianist, a teacher and a composer. Famed for his original and poetic melodies for piano, his works greatly influenced other composers.

chopped up: gave very critical or insulting remarks about someone or something.

Christian Science: a religion founded by American religious leader and author Mary Baker Eddy (1821–1910). It views the Bible as the ultimate authority, believes God is wholly good and all-powerful and denies the reality of the material world, arguing that sin and disease are illusions to be overcome by the mind.

churning: making butter by operating a machine in which cream or milk is agitated to make butter.

chute: a steeply inclined or vertical trough or passage down which something may be slid or dropped, as a laundry chute. Used figuratively.

circuit rider: formerly, a minister who rode throughout a given territory to preach. *Circuit* here refers to a territorial division, as of certain churches, made up of a number of congregations lying around a central place or town, serviced by a series of traveling preachers.

civic: of or relating to the duties or activities of people in relation to their town, city or local area.

claque: a group of people paid to go to a play, opera, etc., and applaud the performance.

claw: to scold forcefully or angrily.

clean: honest; honorable.

cleaned up: put into order; made orderly.

Clear: an unaberrated person. He is rational in that he forms the best possible solutions he can on the data he has and from his viewpoint. He is called a "Clear" because his basic personality, his self-determinism, his education and experience have been cleared of aberrative engrams, secondaries and locks. See *Dianetics: The Modern Science of Mental Health* and *Science of Survival.*

clear: 1. all the way, as in *"clear out to infinity."*

2. free of, not burdened with, as in *"clear of current overts."*

Clear for their sex, Tone Arm goes to: reference to the *Clear reading* on an E-Meter, which is 2.0 for female and 3.0 for male on the Tone Arm. A high-toned person (release, Clear or OT) reads between 2.0 and 3.0.

clearing: bringing someone to the state of Clear as described in Chapter Two of *Dianetics: The Modern Science of Mental Health. See also* **Clear.**

clear up: bring or restore to a normal or acceptable condition.

clipping coupons: a reference to a wealthy person getting income by detaching and cashing in coupons from a *coupon bond,* a bond (interest-bearing certificate sold by corporations and governments to raise money for expansion or increased wealth) that pays interest by means of coupons with specific cash values. A *coupon* is one of a number of detachable portions of a bond that represents the amount of interest that has accumulated on the bond during a certain period of time. The bondholder *clips* the coupon and presents it for payment on the specified date.

close: directed strictly and closely to the subject of consideration.

close-order drill: practice in formation marching, in the carrying of arms during formal marching, and in the formal handling of arms for ceremonies and guard, with soldiers positioned very near to one another.

cloud nine: at a faraway location or place. From a ten-part classification of clouds in which "nine" was next to the highest.

cocky: confident and sure of oneself.

coffee and cakes: more than enough money, wherewithal, etc.; luxuries.

cognition: a realization about life, a sudden understanding of something.

cognizant: fully aware or having knowledge of something.

cogwheel: a wheel that has teeth (called *cogs*) of hardwood or metal inserted between the teeth of another wheel so that they mesh. When one cogwheel

is rotated, the other wheel is turned as well, thus transferring the motion. Used figuratively.

cold-blooded: rational; straightforward and not fanciful.

coldly: in a manner that is lacking in passion, emotion, enthusiasm, etc.

collection fund: a sum of money that has been collected and set apart especially for a specific purpose.

colloquialism: a word or phrase characteristic of or appropriate to ordinary or familiar conversation rather than formal speech or writing.

Colt, Mr.: Samuel Colt (1814-1862), American inventor. In 1835, he produced a revolver which is named after him.

Columbia University: a university located in New York City, New York, USA. The university is divided into numerous schools, such as those of architecture and planning, arts and sciences, business, engineering and the college of physicians and surgeons.

Columbus: Christopher Columbus (1451-1506), Italian explorer, in Spanish service, who sailed across the Atlantic Ocean in search of a westward sea route to Asia and was responsible for the European discovery of America in 1492.

combatant: person involved in fighting in a war or battle.

come clean: to confess.

come down on: to descend with authority, severity, hostility; to make a demand on.

come now: a phrase used to urge a person to pay attention to some matter, to get them into motion or action, or to get them to consider what they are saying or doing. It can also be used to imply encouragement, impatience, objection, mild protest, etc.

come off of: don't continue.

comes down to: is basically a matter of; means in essence.

come through: do as expected or hoped.

come to: result in; turn in the end to.

come to realize (plots): a reference to a story plot that contains a realization or cognition of something as by one of the main characters.

commander: an officer in command of a military unit.

Comm Course: short for *Communication Course,* a Scientology course which covers beginning TRs (Training Drills) through which one gains the ability to effectively communicate with others.

comme ci, comme ça: so-so; neither good nor bad.

commissar: former name for the head of any of the major governmental divisions of the Soviet Union. Also, a Communist Party official assigned to

a military unit or sometimes to a civilian group to teach party principles and policies and to ensure party loyalty.

comm lag: an abbreviation for *communication lag,* the length of time between the placing of a question by the auditor and the answering of that exact question by the preclear.

comm lines: short for *communication lines,* routes along which communication travels from one person to another.

Commons: reference to the *House of Commons,* the lower of two bodies composing the British Parliament (the lawmaking body of Great Britain) consisting of more than 600 elected members. The other one is the *House of Lords,* whose members are not elected but have positions because of their rank or title.

communication line: the route along which a communication (particle, message, etc.) travels from one person to another.

Communicator: short for *HCO Communicator,* a previous post in Scientology organizations which had the purpose of keeping the communication lines flowing and the files in order in HCO.

communism: the political theory or system in which all property and wealth is owned in a classless society by all the members of a community. It enforces

extensive negative controls on personal liberties and freedom and collective needs of the masses overrule individual rights.

communist: someone who believes in or practices communism. *See also* **communism**.

companion-at-arms: a fellow soldier. A *companion* is an associate or one who accompanies and *at arms* refers to being at battle or engaged in war.

compulsion: the state or condition of being compelled (overpowered); an irresistible impulse that is irrational or contrary to one's own will.

computation: that aberrated evaluation and postulate that one must be consistently in a certain state in order to succeed. The computation thus may mean that one must entertain in order to be alive or that one must be dignified in order to succeed or that one must own much in order to live.

concert pianist: a person performing or capable of performing on a piano at concerts.

conclusively: in a way that serves to settle or decide a question; decisively.

concrete: certain and specific rather than vague or general; real.

condemnatory: expressing strong disapproval.

confession stories: a reference to the sensational, often purely fictional autobiographical (a story of a person's life told by that person) tales popular in the mid-twentieth century, that appeared in magazines, supposedly telling

real-life stories and true confessions of everyday people. Such magazines contained stories relating confessions of subjects as sexual misconduct, extramarital affairs, etc. Confession stories became popular in the early 1900s when American publisher, Bernarr Macfadden (1868-1955), issued the magazine *True Story.*

confounded: used to emphasize what one is saying.

connotations: additional senses or meanings associated with or suggested by a word.

conscience, clean: a consciousness that one's acts or one's moral state are right.

consciencelessly: in a manner without conscience (the internal sense of what is right and wrong).

considerable: worth considering; important; noteworthy, as in *"most people in this society at this time had a considerable formula."*

console: to be or provide a source of comfort to somebody who is distressed or disappointed.

consolidation: the action of becoming united, stronger and more secure.

contemptuous: feeling, expressing or demonstrating a strong dislike or utter lack of respect for somebody or something.

continuance: keeping up, going on with, maintaining or prolonging (an action, process, state, etc.).

cool it off: to decrease the excitement, passion or emotion about something.

corn: something that is *corny,* silly or unoriginal.

corn, bottle of: a reference to a bottle of *corn whiskey,* an alcoholic liquor made by distilling corn.

corn-and-games: a coined variation of the phrase *bread and circuses,* which literally means mass entertainment provided by the government to prevent the population from causing trouble. This phrase refers to the practices of ancient Rome of providing official public amusements and feeding the people as a means of keeping the populace happy. *Bread and circuses* has come to be used more generally to refer to government policies that seek short-term solutions to public unrest.

corny: silly or unoriginal.

cotton-picking: *(slang)* used for emphasis. Literally, *cotton-picking* is the harvesting of cotton or a social gathering for removing the seed from cotton.

counter-efforts: the efforts of the environment (physical) against the individual. The individual's own effort is simply called *effort.* The efforts of the environment are called *counter-efforts.*

counterfeit: to make an imitation of; imitate fraudulently.

course, in the: in the process of, during the progress of.

covert: hidden; not open.

crack: a sharp or clever remark, as in "a witty crack."
crack at, take a: make an attempt at; have a try at something.
cracked (a case): solved or unmistakenly improved.
creatingness: the condition, state or activity of bringing things into existence.
credence: acceptance (as of reports or statements) as true; belief, as to the truth of something.
credit: the ability of a customer to obtain goods or services before payment, based on the trust that payment will be made in the future; money lent or made available under such an arrangement.
credit lines: printed acknowledgments of the author or source of something, with details of the service given, that are included in motion pictures and publications.
creep: a person regarded as very annoying, disgusting, etc.
crib: a bed for a baby or small child that has high, usually vertically barred, sides to keep the child from falling out.
Cronus: same as *Chronos,* in Greek mythology, the youngest of a group of twelve gods known as the *Titans*. Chronos led the Titans in a revolt against Uranus, their father, dethroned him and became the king of the gods. Chronos is identified with Saturn, the Roman god of agriculture, and is associated with the passage of time.

crook: a person who steals or cheats; swindler or thief.
crooked: *(informal)* illegal or dishonest.
cross-purposed: opposed or conflicting.
cult: an exclusive group of people who share an excessive devotion to some person, thing, ideal, etc.
culture: the pattern (if any) of life in the society. All factors of the society, social, educational, economic, etc., whether creative or destructive. The culture might be said to be the theta body of the society.
currency-exchange restrictions: the *exchange rate* is the price of one nation's currency expressed in terms of another country's currency. Without government restrictions, exchange rate is normally determined by the supply and demand (a principle in economics that the price for a product is determined by the level of demand and the quantity available) of that currency on the international currency markets, which would be a free exchange. Government *exchange control,* or restrictions, is the governmental control of purchases of foreign currency and of transfer of currency to foreign countries.
cut: a share, as of profits or loot (anything taken by dishonesty).
cyclic: occurring in cycles; regularly repeated.
cynical: disbelieving in human sincerity or goodness; bitterly distrusting.

czarist: of or similar to a male monarch (supreme ruler) or emperor, especially one of the emperors who ruled Russia until the revolution of 1917.
Czar Pixie: a made-up name for a *czar,* a male monarch (supreme ruler) or emperor, especially one of the emperors who ruled Russia until the revolution of 1917.
damnation: condemnation to Hell or eternal punishment.
damned: used to express surprise or annoyance about something.
dandy: fine; excellently.
dark ages: periods characterized by a lack of knowledge and progress; periods of ignorance.
darker: into an increased state characterized by absence of moral or spiritual light; characterized by wickedness.
darned: used to intensify or emphasize what one is saying.
darnedest: most extraordinary or amazing.
daub: to paint or apply paint crudely and inexpertly.
dawning: coming into someone's mind or awareness; beginning to be understood.
dead duck: *(slang)* something that has been triumphed over.

death do us part, until: until death separates us. This is an expression used in some marriage services in which the couple being married vows to each other to maintain the marriage until they die.
debrised: a coined term meaning full of *debris,* the scattered remains of something broken down or destroyed.
decadent: characterized by or reflecting a state of moral or cultural decline.
decline: to descend, as to an unworthy level.
deeds: things that are done, performed or accomplished; acts.
deep-seated: firmly established.
degradation: a loss of status, reputation or self-esteem.
degree, to some: in a measure; in a small way; somewhat.
deity: a god or goddess.
delineated: described (in words) with precision.
delusion: a fixed false belief; a perception that is perceived in a way different from the way it is in reality. From the word *delude,* which means to mislead the mind or judgment of, and *illusion,* which means something that deceives by producing a false or misleading impression of reality.
delving: carrying on intensive and thorough research for data, information or the like; investigating.

deplore: feel or express strong disapproval of.
deprave: to make morally bad or evil.
derails that set of flatcars right off into the woods: literally to cause railroad cars consisting of platforms without sides to go off the rails of a track into a forest. Used figuratively to mean a plan has been ruined.
determinism: power of choice or decision.
devil: a person of notable energy, recklessness and spirit.
devil, go to the: to go to ruin or complete destruction.
devils, poor: unfortunate, unhappy and unlucky people.
devil, the: used as an intensifier to express surprise, anger, impatience, etc.
devious: departing from the most direct or accepted way; indirect.
dial: reference to the dial of an E-Meter. A *dial* is a plate or disk with markings or figures for indicating or registering some measurement or number and on which a pointer or the like indicates an amount or degree.
Dianetics: *Dianetics* means "through the mind" or "through the soul" (from Greek *dia,* "through" and *nous,* "mind" or "soul"). It is a system of coordinated axioms which resolve problems concerning human behavior and psychosomatic illnesses. It combines a workable technique and a thoroughly validated method for increasing sanity, by erasing unwanted sensations and unpleasant emotions.

dickens with (something), the: an informal phrase used to express dismissal, rejection or an utter lack of interest.
dignity: a sense of pride in oneself.
dim: not clearly seen, perceived; not clearly visible to the mind, likened to a light that is somewhat dark.
Diogenes: (ca. 412-323 B.C.) Greek philosopher who rejected social conventions and was said to have lived in poverty, begged for food and used a barrel for shelter to show his disregard for possessions. According to tradition, he once lit a lamp in broad daylight and went through the streets looking for an honest man.
diplomacy: the conduct by government officials of negotiations and other relations between nations.
Director of Processing: the head of the Hubbard Guidance Center (that department of a Scientology Church which delivers auditing), under whom come all individual cases. The D of P is responsible for auditors, assignment of preclears to auditors and states of cases.
direct ratio: a *ratio* is a number or amount in relationship to another number or amount. For example, if a person spends five hours inside and one hour outside, the ratio is 5:1 or five to one. "Direct" means following the natural order. An increase (or decrease) in one number results in an increase (or

decrease) in the other number. If a person increased his time inside from five hours to ten hours, then he would increase his time outside from one hour to two hours.

dirtiest trick: the most unfair act that betrays someone's trust, confidence or faith.

dirty: marked by corruption or criminality, as in *"they have a dirty record."*

dirty, get (one's) hands: to get involved, become active in, do the actual work oneself, so as to master the skills of an area, activity, etc.

disarmament: the reduction of a nation's supply of weapons or the strength or size of its armed forces.

discount: regard (a possibility, fact or person) as being unworthy of consideration because they lack credibility.

discreditable: damaging to one's reputation or status; disgraceful.

dispassionate: not influenced by strong emotion; rational and impartial.

dissolve: break up (a connection, union, etc.).

dividends: returns or rewards resulting from activities, efforts or undertakings.

divine doubt: the ability to not be so arrogant that you always know you are right.

divulged: disclosed or revealed (something private, secret or previously unknown).

D of P: an abbreviation for *Director of Processing,* the head of the Hubbard Guidance Center (that department of a Scientology Church which delivers auditing), under whom come all individual cases. The D of P is responsible for auditors, assignment of preclears to auditors and states of cases.

doggedly: with determination to continue with something even if it becomes difficult or dangerous.

doggone: a polite way of saying *damned* and used to emphasize what is being said.

doing, been: been happening, being done, as in *"there's lots been doing lately."*

"Don't cheer, boys, the poor devils are dying": a statement made by United States naval officer John Woodward Philip (1840-1900) on July 3rd, 1898 during the Battle of Santiago Bay in the Spanish-American War (1898). The Americans won this battle decisively, losing only one man and suffering one casualty, compared to 180 Spanish lost and 1,800 captured. As the Spanish ship *Vizcaya* was driven ashore in flames, Philip shouted to his men on the battleship *Texas,* "Don't cheer, boys, the poor devils are dying."

Do not send to find for whom the bell tolls: a reference to a line from a religious essay by English poet and clergyman John Donne (1572-1631) which discusses the subjects of death and human relationships. The section of the essay containing this line reads: *"No man is an island, entire of itself; every*

man is a piece of the continent, a part of the main . . . any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee." Historically, church bells have been tolled to announce deaths.

do or die until end do us doth: a humorous variation of a phrase commonly used as part of a marriage ceremony, spoken by the minister: "To have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part."

dope: a slang term for information, data or news.

double match terminal: run a process in which the auditor has the preclear mock-up something or someone facing its duplicate, then has him get another such pair beside the first pair. The identical mock-ups set up will discharge one against the other, thus running off the difficulty.

downfall: descent to a lower position or standing; ruin.

down for the count: utterly defeated; ruined or finished. This term has been in use since the early 1900s and comes from the sport of boxing in which two participants fight each other with their fists. A boxer wins a match by scoring the highest amount of points (based on a system that judges the fighter's performance) or by a *knockout,* meaning his opponent is knocked to the ground by a blow and is unable to rise to his feet within ten seconds.

The seconds are counted out loud by the referee and if the fallen boxer does not rise before the count is over, he is "down for the count" and is declared the loser.

drafted: 1. chosen or taken for some special purpose.
2. chosen or taken for compulsory military service, by drawing from a group.

dramatization: an act or instance of *dramatizing,* thinking or acting as would an actor playing his dictated part and going through a whole series of irrational actions.

dramatize: think or act in a manner that is dictated by masses or significances contained in the reactive mind. When dramatizing, the individual is like an actor playing his dictated part and going through a whole series of irrational actions.

draw a blank: to be unable to remember a particular thing.

dread: causing great fear and extreme anxiety; terrible.

dream up: create; invent.

dregs: the least valuable part of anything.

dress: the particular form under which something is presented; as in *modern dress,* which means put in a form or style that is applicable to current lifestyle.

drive (something) home: to make a point strongly or firmly. *Drive,* in this case, means to press or urge onward; to bring about by urgency or pressure.

Home here means to the vital center or seat; to the very heart or root of the matter.

dropped out: caused to disappear from one's place in a group, etc.

droves: large crowds of human beings, especially in motion.

drum, beating the: vigorously promoting or advertising something; giving one's support or arguing noisily (for something). This expression likens the beating of a drum for ceremonial, promotional or other purposes to extravagantly praising the merits of a person, group, product, etc.

dust (something) off: *(informal)* dismiss (something) as unimportant or inconsequential; make light of (something).

dynamics: the dynamics are the urge to survive, expressed through a spectrum, with eight divisions. These are urges for survival as or through (1) self; (2) sex, the family and the future generation; (3) groups; (4) Mankind; (5) life, all organisms; (6) matter, energy, space and time–MEST–the physical universe; (7) spirits; and (8) the Supreme Being. The subject of the dynamics is contained in *Science of Survival*.

dynamite: creating a spectacular, powerful or optimum effect.

East Grinstead: an urban district in the county of Sussex, England where Saint Hill (L. Ron Hubbard's English residence at the time of this lecture) is located.

echelon: of a level, as in a steplike arrangement or order. An *echelon* is one of a series in a field of activity. The word is French and means "a rung of a ladder, a step."

edge in: an improved position with regard to a state or condition.

edge off, take the: lessen or weaken the intensity or force of something.

edited off, have to be: have to have material removed from something.

effect, in: essentially; basically; in practice.

8-C: a term used in Scientology to mean (good) control.

Einstein: Albert Einstein (1879-1955), German-born American physicist whose theories on the nature of mass and energy led to development of the atomic bomb.

Einstein theory: the theory of relativity formulated by Albert Einstein (1879-1955). It is a series of conclusions concerning the interrelationships of time, space and motion of objects. One of the basic points of the theory is that moving bodies acquire mass as they increase in speed; as a body approaches the speed of light, it adds mass very rapidly, and were it to reach the speed of light, its mass would become infinite.

Elector: one of the German princes entitled to elect the emperor of the Holy Roman Empire (the Germanic empire located chiefly in Central Europe

and lasting from 800 to 1806 A.D.). From 1356 to 1806, representatives of Saxony were Electors. *See also* **Saxony**.

Electrometer: short for *Electropsychometer* or *E-Meter,* a specially designed instrument used by an auditor which helps locate long-hidden sources of travail. It does not diagnose or cure anything; it simply measures the mental state or change of state of an individual.

emanated: originated or came from.

emancipation: the act or process of setting somebody free or of freeing somebody from restrictions.

embrace: accept or support (a belief or change) willingly.

embroiders: makes something appear to be more than it is by adding exaggerated or false details.

E-Meter: short for *Electropsychometer,* a specially designed instrument used by an auditor which helps locate long-hidden sources of travail. It does not diagnose or cure anything; it simply measures the mental state or change of state of an individual.

Encyclopaedia Britannica: a large comprehensive reference work containing articles on a wide range of subjects, arranged alphabetically. It is the oldest continually published reference work in English. (*Britannica* is the Latin word for British.)

end all, to: *(informal)* used to emphasize how impressive or successful something is of its kind.

enfilade fire: gunfire sweeping a line of troops from end to end.

engram: a moment of "unconsciousness" containing physical pain or painful emotion and all perceptions, which is not available to the analytical mind (conscious, aware mind) as experience. It is a complete recording, down to the last accurate detail, of every perception present in a moment of partial or full "unconsciousness."

ENIAC: an abbreviation for *Electronic Numerical Integrator and Computer,* the first large-scale electronic digital computer (one using numbers to perform calculations) ever built. The first one was completed in 1946.

epileptic fits: affected by *epilepsy,* a brain condition which causes a person to suddenly lose consciousness and sometimes to have *fits,* sudden violent convulsions.

erg, as long as ye shall: a humorous reference to a phrase used in some marriage ceremonies: "Wilt thou . . . forsaking all others, keep thee only unto her, so long as ye both shall live?" An *erg* is a very small unit which measures an amount of work done and is used here as a substitute for the word "live," with the idea of expending energy. *Ye* and *thou* mean you.

err: go astray morally; violate an accepted standard of conduct.

essay: a composition (short piece of writing) dealing with a particular subject.
essence: that which makes something what it is; basic quality.
estranged: not feeling friendly or affectionate toward somebody.
et: *(dialect)* form of the word eat; eaten.
eunuch: a man or boy whose testicles (male reproductive glands) have been removed or do not function. Eunuchs were formerly employed in Islamic countries to guard the women of a harem (the part of a Muslim palace or house reserved for the residence of women) or as court officials.
exhumed: revived or restored after neglect or a period of forgetting. Literally, *exhume* means to dig out or remove something buried.
exonerated: relieved, as from a duty, obligation or task.
expedition: a journey or voyage made for some specific purpose, as of war or exploration.
extant: currently or actually existing.
extremis: of a character or kind farthest removed from the ordinary or average; extreme.
fabric: something that is made up, as a tale or story. Literally, *fabric* is a woven substance or material.
facet: any one of the several parts of a subject to be considered.
face up to: confront something without backing down; meet something boldly.

Fac One: a name given to a whole track implant found in everyone's bank. It is called "Facsimile One" because it is the first proven-up, whole track incident which, when audited out of a long series of people, was found to eradicate such things as asthma, sinus trouble, chronic chills and a host of other ills.
facsimile: an energy picture made by a thetan or the body's machinery of the physical universe environment. It is like a photograph. It is made of mental energy. It means copy of the physical universe.
fact, as a matter of: in reality; actually; in fact.
factors: elements, circumstances, conditions, etc. (that make a thing what it is).
familial: of, involving or common to a family.
fancy: 1. based on imagination; invented, as in *"a fancy fabric of romanticism."*
2. an inclination, liking or fondness, often temporary, as in *"You mean you just took a fancy to them?"*
fascist: one who practices fascism. *See also* **fascistic**.
fascistic: of or relating to *fascism,* a governmental system led by a dictator having complete power, which forcibly suppresses opposition and criticism, and regiments all industry, commerce, etc.
fate: the force or principle believed to predetermine events.

Fawcett Publications: an American magazine and book publishing company founded in the early 1900s in Minnesota, USA. Fawcett produced paperback books, comic books and magazines, such as *Motion Picture, Real Life Story* and *True Confessions.*

feel for: have a sensitive appreciation or understanding of.

Fell, Dr.: a reference to Dr. John Fell (1625-1686), English scholar and Bishop of Oxford who is said to have expelled a student, but, upon argument agreed to cancel the expulsion if the student, Thomas Brown (1663-1704), could translate a Latin verse. The verse translated into the following: *"I do not love thee, nor can I tell you why, This much I can tell you: I do not love you."* Brown translated this with no preparation, reciting it to Dr. John Fell as follows: *"I do not like thee, Dr. Fell. The reason why I cannot tell; But this I know, I know full well, I do not like thee, Dr. Fell."* Despite the humorous improvisation, Dr. Fell did withdraw the punishment and Brown went on to write many verses which were collected and published after his death, with "I do not like thee, Dr. Fell" being one of his most well-known.

feller: 1. an informal way of saying *fellow,* meaning belonging to the same class or group; sharing a particular condition, as in *"thou shalt not kill thy feller human beings."*

2. a person or thing that fells (cuts down) trees.

Fermi: Enrico Fermi (1901-1954), Italian-American physicist known for achieving the first controlled nuclear reaction. During World War II (1939-1945), Fermi worked on the development of the atomic bomb.

fictitious: invented by somebody rather than true.

field: the general areas, individuals and groups serviced by Church of Scientology organizations.

fiendish: very cruel and wicked.

figure-figure: thinkingness; the person doesn't know and has to think so he can find out. It's a covert method of knowing. You find people going around in circles half their lives trying to figure out what is going to happen and why it isn't going to happen, and whether it should happen or something of the sort.

fine as silk: lacking impediments or obstacles, unhindered. This alludes to the smooth quality of silk.

finger on, put one's: identified something, especially something difficult; found exactly.

finished off: destroyed or ended.

fire: to get into action and use. Literally, *fire* means to eject or propel (a bullet, missile, etc.) from a gun.

firing line: the positions at which troops are stationed to fire upon the enemy or targets.

firmament: the sky or heavens.

First Book: *Dianetics: The Modern Science of Mental Health,* written by L. Ron Hubbard in 1950.

fits, epileptic: affected by *epilepsy,* a brain condition which causes a person to suddenly lose consciousness and sometimes to have fits, sudden violent convulsions.

flat: no longer producing a reaction.

flatiron: a nonelectric iron with a flat bottom, heated for use in pressing clothes, cloth, etc.

flatly: in a plain or determined manner.

flatten: continue a process as long as it produces change and no longer.

flesh crawl, make one's: to cause one to have a sensation as of things crawling over the skin.

flinch: draw back or shrink, as from what is dangerous, difficult or unpleasant.

flip: to turn or twist (data) into something other than what it actually is. This alludes to flipping or throwing a coin into the air so as to cause it to turn over.

flipped: lost one's sanity, rationality or composure; became crazy.

flow: a transfer of energy from one point to another.

flub: a mistake or error.

follow through: finish doing something; take further action as a consequence or extension of a previous action, especially to continue an action or a task to its conclusion.

fool around: spend time on or play with something.

forbearance: patient self-control.

forevermore: from now on and for all time.

for it: about to suffer unpleasant consequences, especially of one's own actions; about to get into trouble. Used humorously, as in *"You're for it."*

fort, holding the: keeping things in operation; maintaining one's position; remaining at one's post.

fostered: encouraged, promoted the growth or development of.

foul (someone) up: cause someone to be messed up or confused.

Foundations: reference to the *Personnel Efficiency Foundation,* a part of the organization at the time of these lectures with the responsibility of introducing new people to Scientology and bringing their cases up to a high level of reality both on Scientology and on life.

founded: based on.

frailty: weakness or failing; defect.

Franchise: at the time of these lectures, official permission from the Hubbard Communications Office to deliver Scientology services, and thereby also to receive Scientology publications such as bulletins.

fraud: a person who is not what he pretends to be.

fraudulent: not honest, true or fair, and intended to trick people; designed to deceive.

French Foreign Legion: a corps of foreign volunteers and mercenaries which forms an integral part of the French army. Recruits between the ages of eighteen and forty are accepted, regardless of nationality, background or occupation and without being required to show any proof of identity.

Freudian: of Sigmund Freud (1856-1939), the founder of *psychoanalysis,* a mental therapy developed in Austria in 1894 in which the patient was made to talk about and recall his childhood for years, searching for hidden sexual incidents believed by Freud to be the cause of mental ills.

Freudian trauma: in psychoanalysis, the suppressed memory of an unpleasant shock earlier in life, which makes the person liable to irrational behavior and mental stress when exposed to similar circumstances in present time.

Freudian unconscious, reconscious, deconscious, munconscious: a humorous reference to the *Freudian unconscious.* This, according to Sigmund Freud (1856-1939), the Austrian founder of psychoanalysis, was the supposed

sum of all thoughts, memories, impulses, desires, feelings, etc., of which the individual is not conscious but which influence his emotions and behavior.

front and center: a phrase used as a command to tell someone to present himself immediately and at once, or simply to come here. *Front and center* comes from the military where it is used as a command to a soldier (often singled out) to come up to the front of a formation of troops, to present himself. *Front and center* is thus the place where one is most conspicuously alone, particularly before one's superiors.

fronts, on all: on all sides, in all areas of activity.

front up: be the leader confronting and handling something.

"fundamentalized": made fundamental or having gotten to the foundation or basis of.

funny: peculiar; out of the ordinary; curious; strange; odd.

gag: 1. humorous situation or action.
2. a trick; something intended to deceive someone.

galley slave: one who is condemned to row in a galley (an ancient seagoing ship propelled mainly by oars).

gallygagging: a coined variation of the term *lallygagging,* meaning doing nothing specific, idling around, loitering.

gates: reference to the *Pearly Gates,* the entrance to Heaven.

gee whiz: an exclamation of surprise or disappointment.
gen: to provide the correct or complete information, facts or know-how about something.
genealogical: of *genealogy,* the history of families and their line of descent from their ancestors.
general: the highest ranking officer in the US Army.
General Electric: short for *General Electric Company,* a major manufacturer of light bulbs, home appliances, electrical equipment, medical equipment, aircraft engines and electronics; one of the largest companies in the world.
genus: origin; from the Latin *genus,* meaning origin, birth or race.
get along: 1. to be compatible or on friendly terms.
2. deal with situations and make reasonable progress of a particular kind; manage.
get off of that: stop being silly or talking nonsense.
get (something) off: to relieve one's mind by making a statement or confession; make known or reveal.
gettin': a contraction of the word *getting.*
gimmick: a clever mechanism or object.
gimmigahoogits: a made-up word.
girdled: moved around; encircled.

glass, ground: a reference to glass that is crushed and hidden in the food or drink, etc., of an unsuspecting victim with the purpose of poisoning them.
glee of insanity: a specialized case of irresponsibility. A thetan who cannot be killed and yet can be punished, has only one answer to those punishing him, and that is to demonstrate to them that he is no longer capable of force or action and is no longer responsible. He therefore states that he is insane, and acts insane and demonstrates that he cannot possibly harm them as he lacks further rationality. The laughter accompanying the glee of insanity is often a hectic, uncontrolled laughter. It has no happiness or enjoyment in it.
glibidity: a coined word meaning the state or condition of being glib; glibness. *Glib* means communicating easily and well (but often thoughtlessly or insincerely).
glibly: superficially; lacking depth and substance.
go about: begin or carry out an activity.
go ahead: to continue without delay or hesitation; proceed.
go at: enter upon an action with energy.
goat, gets (one's): makes (one) angry; annoys or irritates. First recorded in 1912, the origin of this term is uncertain; however, one account suggests that goats were often used as stablemates for high-strung racehorses based on the theory that they had a calming effect on the horses. Gamblers wanting

a certain horse to lose would steal the goat just before the race, thus making the horse upset or nervous and throwing off his performance.

gobbled up: seized, grabbed or captured hastily and eagerly.

gobbledygook: language that is difficult or impossible to understand.

God-awful: *(slang).* impressively large, tremendous.

God-'elp-us: a condition of concern, anxiety, pity, etc.; *'elp* is a contraction of *help*.

God knows: a phrase used for emphasis and meaning "nobody can say," as in something that is unknown to the person speaking and probably to others.

go for: to favor; like.

going concern: an activity, organization, business or the like that is successfully operating and is likely to continue doing so.

going in for: occupying themselves with; engaging in.

going to town: doing something with great enthusiasm; being successful.

Goldwyn, Sam: Samuel Goldwyn (1882–1974), pioneer American filmmaker and one of Hollywood's most prominent producers for more than three decades. It was said that as long as one agreed with him it was easy to get along with him, otherwise he could be impossible. His last film, *Porgy and Bess* (1959), based on a play about a crippled black beggar, was extremely controversial and received much attention before filming even started. Many

blacks protested it as a giant step backward in their fight for equality–a story of fornication, drug addiction and murder, all told in heavy dialect, that, in their opinion, did nothing but reinforce black stereotypes. One organization placed a double page advertisement against the film in various papers. During the film's production, Goldwyn and the director apparently disagreed on how it should be done; thus, Goldwyn fired him, even though he had successfully directed the story on the stage. Following that, another advertisement appeared in papers which stated in part: "The whole atmosphere at the Goldwyn studio is calculated to impress you that you are in the presence of a 'Great I Am.'" (*I Am* means "God, the Almighty"; also, in colloquial use, a self-important person.)

golly, by (my): a mild exclamation expressing surprise, wonder, puzzlement, shock, pleasure or the like.

Gooch, Miss: a made-up name for a teacher.

Good Book: the Bible.

good roads, good weather: communication about things, activities or subjects of which everyone is in favor.

goods, delivers the: supplies or carries out what was promised or expected; succeeds.

goofball: very odd, strange or peculiar.

goofed up: messed up; spoiled.
go of it, making too good a: being successful.
goofy: ridiculous; nutty.
grade: a step or stage in a series of actions.
grade, make the: to attain a specific goal; succeed.
gradient: moving or changing gradually, in steps or stages.
gradient scale: a *scale* is some type of measure. It is also something else, and that is a gradient. A *gradient* is simply a little bit more, added to a little bit more, until you get a whole range from a small amount to a large amount. That is a gradient. It goes from a tiny bit of something into a large amount of something or it goes from a large amount of something, by gradients, gradually, step by step, down into a little bit of something.
grand pianisingness: a humorous coined term referring to the state or condition of being a pianist, particularly one who plays a grand piano (a piano with a frame supported horizontally by three legs).
grand piano: a large piano, usually harp-shaped and horizontal, with its framework supported on three legs.
grandstand: an open building or platform, usually with a roof, containing rows of seats for spectators at a sports stadium or racetrack.
grapples with: struggles to deal with.

grate: a harsh, scraping or grinding sound.
Greek: a reference to *Ancient Greece,* a civilization that thrived around the Mediterranean Sea from circa 3000 B.C. to the first century B.C., known for advances in philosophy, architecture, drama, government and science. The most famous period of Ancient Greek civilization (the Classical Age) lasted from about 480 to 323 B.C. During this period, ancient Greeks reached their highest prosperity and produced their highest cultural accomplishments.
grooved: settled into a fixed routine of work, method of operation, habit, etc. This term alludes to making something fit or be fitted, as into a groove.
groove, down the: from the phrase *on the groove,* a coined term meaning done by following the usual, expected routines; done correctly, accurately, exactly.
grooving (something) down: making something work smoothly.
Group Processing: processing (auditing) given by a single auditor to a group of individuals gathered in one room. *See also* **auditing**.
guided missiles: bomblike flying weapons that contain a computer and other special equipment that guide and steer the missiles to their target.
gulp that one down: to confront and understand something. Literally, *gulp* means to swallow drink or food quickly or in large mouthfuls, often audibly.
gumboots: *(British)* rubber boots, usually extending to the calf or knee.

guts: personal courage and determination.
gyp: an act of cheating; swindle; fraud.
had better: would be wiser or more well-advised to; ought to.
had it: to have had one's (unfavorable) fate finally decided; to have been defeated; to have been ruined.
haggard: having a wasted or exhausted appearance from prolonged suffering or anxiety.
hamburger machine: a reference to a machine that is used to grind or mince meat, specifically beef, for use in hamburgers, etc.
hand, at every: on all sides.
hand in glove: in intimate association with or in close relation with. Originally worded *hand and glove,* the phrase suggests such intimacy that the relationship is that of a glove to a hand.
hands, at anybody's: from; by the act of anyone.
hand to be borne: a variation of *bear a hand,* a nautical term meaning to give help to someone in need; to join in and assist in some situation or circumstance. *Bear* here means to render or give. *Hand* as used here means help as well as cooperation or participation.
hanging up: becoming stuck or fixated on as a difficulty or worry.
hang (one) with: to impose or fix something on a person or thing.

hang together: to stay united.
hardened: used to something shocking due to encountering it many times.
hard way, the: the harder or more punishing of two or more ways to do something.
hat's off to, my: *(informal)* a variation of *take one's hat off to,* express high regard for; praise. This expression comes from the custom of taking off one's hat when meeting someone for whom one wishes to show respect.
have at it: to set to work with vigor.
have-nots: an individual or group that is without wealth, social position or other material benefits.
H-bomb: an abbreviation for *hydrogen bomb,* an explosive weapon more powerful than an atomic bomb, that derives its energy from the fusion (combining) of hydrogen atoms.
HCA: abbreviation for *Hubbard Certified Auditor,* a graduate of the Hubbard Certified Auditor Course, which at the time of these lectures taught the fundamentals and procedures of auditing.
HCO WW: an abbreviation for *Hubbard Communications Office Worldwide,* the organization which held all of the copyrights all around the world, all the trademarks, etc., at the time of these lectures. It handled the issuance of all

administrative and technical materials, books, tape transcriptions, as well as appointment of continental and area personnel, scheduling of Congresses, etc.

head-on: with or involving direct confrontation; directly.

head, over (one's): beyond one's comprehension, ability or resources.

heart: the human heart, considered as the source and center of emotional life, where the deepest and sincerest feelings are located.

heavy: carrying more or larger arms than is usual.

heels, under (one's): under a crushing, oppressive control. This alludes to the foot being a symbol of violence or oppression.

hell and gone, to: a very great distance or time; at or to a faraway place or an inaccessibly distant location, used especially in reference to someone or something that is likely not to return or be returned.

hellfire: punishment in Hell, often described as eternal torment in the flames of Hell's fires; something that torments like the fire of Hell.

hells: gambling houses or gambling booths. *Hell* alludes to a state or place of great evil and suffering.

hence: therefore; as a result.

hepped on: greatly interested or preoccupied by, almost to an irrational extent; obsessed.

here and now: the present.

here and there: in this place and in that; in various places.

here on out, from: from this point forward; from this time or instant on into the future.

Herter, Christian: (1895-1966) American diplomat; from 1959 to 1961 secretary of state (the chief administrator of the Department of State in the US Government, which sets policy with foreign governments). He was secretary of state at the time of these lectures.

Hessian: a German soldier of Hesse (a state in Germany) hired by England to fight against the Americans during the American Revolutionary War (1775-1783).

HGC: *Hubbard Guidance Center,* the section of a Scientology organization that delivers auditing to preclears.

hick: regarded as lacking in sophistication, said of rural areas.

hidebound: restricted in view or scope; set in opinion.

high tide: the highest point, summit; the point of highest development.

Highway Patrol: in the United States, a police organization limited to activity on property owned or leased by a state, which controls highway traffic, investigates accidents, etc.

Hiroshima: a seaport in Japan that was largely destroyed in 1945 by an American atomic bomb. This was the first atomic bomb ever used in warfare and killed approximately 75,000 people.

hiya: an informal greeting. It is a shortened form of how are you.

hoax: something intended to mislead by a false appearance or statement.

hobby therapy: an activity (hobby) undertaken to improve someone's mental or physical condition.

holding out: withholding something expected or due.

holster: a holder for carrying a handgun or other firearm, typically made of leather and worn on a belt or under the arm.

holy cats: used to express surprise, wonder or confusion.

home economics: the art and science of home management.

homicide: the killing of one human being by another.

Honduras: a republic in northeast Central America.

honest to Pete: really, truly or genuinely; used for emphasis.

hooked it up: got married.

hooky, play: to stay away from work, school, etc., without permission.

horn, blowing (one's) own: praising one's own achievements, abilities, etc.; speaking highly of what one considers one's own merits.

horse's head, get away from that: a coined phrase meaning do not make a mistake in judgment; don't support a losing cause or choose wrongly. This is possibly a variation of *back the wrong horse,* meaning to show one's support for the wrong cause, the side that loses, etc.

horse's manger, straight out of the: a coined variation of *straight from the horse's mouth,* meaning from the original, authentic or trustworthy source; from an authority that cannot be questioned or doubted. The expression *straight from the horse's mouth* originated in horse racing in the early 1800s and referred to the age of the horses in the race. One of the most accurate ways to tell the age of a horse is by its teeth, particularly the permanent teeth of the lower jaw which grow in at predictable times. Thus, no matter what the owner said, an experienced person could avoid being cheated by determining for himself the age, straight from the horse's mouth. A *manger* is a box or trough from which cattle or horses eat, generally located in a barn or stable.

hot: an item or subject that is "hot" is one that is charged, as shown by meter reaction.

hot dope: information on a particular subject, especially not generally known.

House of Lords: the part of the British Parliament (the main lawmaking institution in the United Kingdom) whose members are not elected but have positions because of their rank or title.

humanities: the branches of learning concerned with human thought and relations, as distinguished from the sciences, such as literature, philosophy, history, etc.

hump, over (the, that): over the worst or most difficult part of something, as if having just climbed over the top of a hill, mountain, etc.

hump, work them down to the last: a coined variation of *work one's fingers to the bone,* meaning to work very hard at something. It alludes to working so hard with one's hands that the skin and flesh wear away and the bones show through.

hup: a word used in place of one when counting to get a rhythm in marching, such as, "Hup, two, three, four."

hussars, heavy: a *hussar* was originally a member of the Hungarian lightly armed cavalry formed during the fifteenth century and later a class of similar troops in other European armies. When the infantry was collapsing during a battle, they would usually have some horsemen in reserve who were very heavily armored, called *heavy hussars.* They would hit the enemy on the right or left side of their lines and take the pressure off the infantry.

Ice Cube: a method of transportation of beings to a new area used on the whole track. A being is packed in ice, taken to the new area and is usually dumped in the ocean. *See also* **whole track.**

ice machine, pumping up the: a humorous reference to using a manual pump on an ice machine to raise the system's pressure and thus increase its efficiency. An *ice machine* is a refrigeration unit that artificially makes ice.

id: a humorous use of the psychoanalytic term *id,* a Latin word meaning "it," which in psychoanalysis is that part of the mind which is said to be associated with inhibited or anti-social desires, usually sexual or aggressive.

ills: sicknesses or diseases.

imbibed: figuratively, absorbed or assimilated (ideas or knowledge).

implant: to install an enforced command or series of commands in the reactive mind below the awareness level of the individual to cause him to react or behave in a prearranged way without his "knowing it."

in absentia: in (their) absence.

incarcerated: imprisoned or confined.

incident: an individual occurrence or event.

incidental: happening in an unplanned way along with something else.

incident to: accompanying something or occurring as a consequence of it.

index: a number or ratio calculated from a series of observations and used as an indicator or measure (as of a condition, property or phenomenon).
indifferently: showing no care or concern for, or interest in something.
individuate: to be oneself and get away from the other fellow; to point out and insist on tremendous differences between self and the other fellow.
infidelity: marital disloyalty.
infinity: quality or state of having no limit; boundlessness.
inherent: existing in someone or something as a permanent and inseparable element, quality or attribute.
inhibited: suppressed, restrained or discouraged.
inkling: a vague idea or notion; slight understanding.
in session: being interested in one's own case and willing to talk to the auditor.
insight: a clear and immediate understanding of something.
institution: a well-established and structured pattern of behavior or of relationships that is accepted as a fundamental part of a culture, as marriage.
Instructor: at the time of these lectures, the person in a Scientology organization in charge of training people in Scientology and how to audit.
insularity: the condition of being cut off or isolated from other people, their ideas, customs, etc.
integrity: doing what one knows is right despite all urgings to do otherwise.

intelligence: information about an enemy or a potential enemy.
intelligible: capable of being understood; comprehensible; clear.
intensive: a large number of hours of auditing given in a small number of consecutive days to the end of opening a case and advancing it as far as possible within this limited time.
interiorize: to put or fix one's attention into something, as opposed to having distance between oneself and objects and things.
internationalism: the merging of individual countries into one overall entity often including the use of a common currency, shared economic markets, laws and an elimination of border control between member countries.
invariably: unchangingly, constantly; without exception, in every case alike.
inviolate: kept pure, untouched or unblemished.
iota: the least or a very small quantity.
iron curtain: figuratively, an impenetrable barrier to communication or information, especially as imposed by censorship (the suppression of something regarded as objectionable) and secrecy. *Iron curtain* especially refers to a barrier to the passage or exchange of information, etc., between the former Soviet Union and its allies or other countries.
iron heel: ruthless or unrelenting oppression.
ironworker: one who works in iron.

isolationism: the policy or doctrine of isolating one's country from the affairs of other nations by declining to enter into alliances (two or more countries agreeing to work together), foreign economic commitments, international agreements, etc., seeking to devote the entire efforts of one's country to its own advancement and remain at peace by avoiding foreign entanglements and responsibilities.

ivory tower: a place or condition of separation or seclusion from the world and its real-life problems. The term *ivory tower* originated with the French literary critic Charles Augustin Sainte-Beuve (1804–1869), who described a poet, Count Alfred Victor de Vigny (1797–1863), as living in an ivory tower, i.e., isolated from the harsh realities of life.

I Will Arise Communist Association of Northern Sacramento: a made-up name for an association. "I Will Arise" refers to turning from sin and returning to the father (God), based on the story about the son who left his father's house because he had sinned, later realized what he had lost and made the decisive step of coming to his senses with the statement "I will arise and go to my Father and I will say to him, Father I have sinned." In the story, the son is forgiven and taken back by the father.

jabber: to talk rapidly and indistinctly or unintelligibly.

jackpot, hit a: to achieve great or sudden success. Literally, *to hit the jackpot* means to win the highest prize in a game or contest, such as a large sum of money in a gambling game.

jam pot: a container which holds *jam,* a spread made from fruit boiled with sugar.

javelin: a long, thin piece of wood or metal with a pointed end, used as a weapon; spear. Used figuratively.

Jerusalem: the capital of Israel and ancient holy city and a center for Jews, Christians and Muslims. Jesus Christ is said to have been crucified and buried in or near Jerusalem.

Jesuits: a Roman Catholic religious order (Society of Jesus) founded in 1534. Mainly a missionary order, the Jesuits used education as the primary means of spreading their beliefs.

jet-happy: a coined term meaning dazed as from too much flying in jet airplanes. The ending *-happy* is used to mean in a dazed, lightheaded state, the cause of which is indicated by the first part of the term.

Johnny-Come-Lately: a made-up name for a play. A *Johnny-come-lately* is a late or recent arrival or participant, a newcomer as compared to someone more seasoned. It originated in the early nineteenth century in the British

Navy as *Johnny Newcomer,* referring to a seaman new to a ship, and was later changed to *Johnny-come-lately* in the United States.

jolly well: *(chiefly British)* most certainly; used to add emphasis.

joss: a slender stick of a dried, fragrant paste, burned by the Chinese before a *joss,* a Chinese figure of a god.

Joyce, James: (1882-1941) Irish novelist and one of the influential literary figures of the twentieth century. Joyce is best known for his novel *Ulysses,* which uses "stream of consciousness," a manner of writing in which a character's thoughts or perceptions are presented as occurring in random form, without regard for logical sequences, structure, distinctions between various levels of reality, or the like.

jumped off: started out.

jumps, been over the: having faced and overcome situations which present various difficulties and barriers. Literally the phrase refers to a course (as one followed in a cross-country horse race) that presents various obstacles or difficulties, as in riding a horse over a series of barriers or jumps, such as a hedge, ditch or small stream.

just, the: that does what is morally right; righteous.

keeping with, in: in conformity or accord with.

ken: knowledge of or about (a thing, place, person, etc.), acquaintance; understanding.

key-in: literally, a *key* is a small manual device for opening, closing or switching electronic contacts. *Key-in* is used here to describe a dormant engram activating and being thrown into circuit.

keynote: the basic idea or ruling principle.

Khrushchev: Nikita Sergeyevich Khrushchev (1894-1971), Soviet political leader and head of the country's Communist Party from 1953 to 1964. He was the head at the time of these lectures in 1960.

kick: power or strength.

kickoff: the initial stage of something; start; beginning.

kick off: to start, begin.

kick out of: *(slang)* a feeling of pleasure, excitement or enjoyment from (an experience, person, etc.).

kid: a young person marked by proficiency or expertness.

killer: *(slang)* a term meaning an extremely successful, impressive, exciting, etc., thing.

Kingdom of Heaven is at hand, the: reference to the statement that appears in the Bible: "Repent: for the Kingdom of Heaven is at hand," meaning that Heaven is within reach or close by.

knit: joined closely and firmly, as members or parts.
knocking off: accomplishing.
knock out: eliminate; remove forcibly or get rid of.
knowingness: self-determined knowledge; certainty of consideration.
know, in the: in possession of information which is not generally known.
know not what of: a phrase meaning to be unaware of, have no knowledge of.
knucklehead(s): an unintelligent, thoughtless or stupid person.
knuckleheaded: unintelligent, thoughtless or stupid.
lantern: a lamp with a transparent case protecting the flame, and typically having a handle by which it can be carried or hung.
lap, dumped in (someone's): dropped something unexpectedly into someone's area of responsibility, control, care, etc.
large, at: as a whole; in general.
last-ditch: done finally in desperation to avoid defeat, failure, etc.
Las Vegas: a city in the southern part of the state of Nevada, USA, famous for its gambling casinos, hotels and 24-hour entertainment.
law and order: laws regarded as obeyed or enforced; controlling influence of laws; the condition of society characterized by the observance of laws.
league: an association of persons or groups united by common interests or for the achievement of common ends; as in *"authors' league."*

learned: of or showing learning or knowledge; well-informed.
left and right: in all directions, on all sides. Literally, *right* and *left* indicate both directions on either side of something.
lends itself: adapts itself; is suitable; is useful.
let (someone) have it: subject someone to vigorous attack. Used figuratively.
let me see: a phrase used when pausing to think of some information.
liability: disadvantage or something that is likely to cause problems.
liable: subject to, or likely to suffer from (something harmful or injurious).
lib: humorous abbreviation of *libido*. In psychoanalysis, *libido* is the supposed manifestation of the sexual drive, specifically as viewed by Sigmund Freud (1856-1939), according to whom all mental states stem from sexual desires repressed at an early age. *Libido* is a Latin word meaning desire or lust.
Library of Congress: one of the major library collections in the world, located in Washington, DC, and functioning in some ways as the national library of the US although not officially designated as such. It was established by Congress in 1800 for service to its members, but is now also serving government agencies, other libraries and the public.
lick and a promise: a hasty performance of a task.
licked: overcome or defeated.

lie detector: a device used to determine changes in certain body activities, as blood pressure, pulse, breathing and perspiration, the results of which are then used in an attempt to determine the truth or falsity of a person's answers under questioning.

lieutenant commander: a US naval officer ranking above a lieutenant (an officer of middle rank) and below a commander (an officer in charge of a military unit).

life continuum: the phenomenon of an individual's tendency to carry on the fears, goals, habits and manifestations of others who have failed, departed or are dead.

light: the aspect in which a thing appears or is regarded.

lights, put (oneself) up in: become well-known and have one's name displayed in lights outside of a theater, auditorium or the like.

limping: progressing slowly, and with great difficulty; making little or no advance.

line, down the: through a course of action.

line, in: under control.

line of duty: all that is authorized, required or normally associated with some field of responsibility (as of a policeman, fireman or soldier, etc.).

line, on the: a coined phrase meaning regarding the course of action.

line, up the: figuratively referring to being placed farther on, in a course of action, procedure or the like.

liquid air: ordinary air that has been liquefied by compression and cooling to extremely low temperatures. It can be used to cool down a substance to about -190° C (-310° F).

livingness: the quality or state of living.

locks up: makes someone or something fixed or immovable as if by a lock.

long for this world, wasn't: had only a short time to live.

long haul, for the: for an extended length of time during which something is done, work continues, etc. *Haul* is the distance over which something is pulled, dragged or drawn with force; it is often used in the phrase *long haul,* figuratively meaning an extensive distance or lengthy period of time.

long since: a long time ago.

loose: release; send forth.

Lord Dunsany: Baron Edward John Moreton Drax Plunkett (1878-1957), Irish dramatist and poet who wrote popular works of fantasy-filled, symbolic stories and plays.

Lord knows: a phrase used for emphasis and meaning "nobody can say," as in something that is unknown to the person speaking and probably to others.

Los Alamogordos: a town in New Mexico, in the southwestern United States, near a military testing site where the first atomic bomb was exploded, on 16 July 1945.

lot: 1. one's fate, fortune or destiny, as in *"hellfire and damnation was going to be your lot."*

2. a distinct group of anything such as of people, as in *"I wonder if there's a crook in the lot here."*

louse (someone) up: mess (someone) up. Used humorously.

loused up: messed up; put into a worse condition.

lousy: very bad; miserable.

lukewarm: having or showing little enthusiasm; indifferent.

luncheon: a light meal of more formal character usually for a group of people in a public dining room (as at a club meeting or a business meeting).

lutnik: a humorous alteration of the Russian word *Lunik,* the name of a spacecraft launched by the Soviet Union in 1959 and sent to the moon.

Macfadden, Bernarr: (1868-1955) American publisher who, beginning in the early 1900s, published a variety of different magazines, including such titles as *True Story* and *True Romances.*

machinations: secret, cunning or complicated plans or schemes designed to achieve a particular end.

machinery: an actual machine in the mind (like ordinary machinery) constructed out of mental mass and energy, that has been made by the individual to do work for him, usually having been set up to come into operation automatically under certain predetermined circumstances.

mad-dogism: the condition of acting fanatically or unreasonably zealous in one's beliefs, opinions or pursuits.

made, (got, have) it: to be assured of success.

made it: succeeded.

mad, like: to an intense degree or great extent.

Magellan: Ferdinand Magellan (1480-1521), Portuguese navigator, explorer and leader of the first expedition to circumnavigate the world. Beginning in 1519, he set sail from southwest Spain with five ships. His route took him across the Atlantic, south around South America and west into the Pacific Ocean. He crossed the Pacific (the first European to do so) and although he was killed by natives in the Philippines, his ships continued westward, around the lower tip of Africa and then northward, arriving back in Spain in 1522, completing the voyage he began three years earlier.

magnate: a person of great influence, importance or standing in a particular enterprise, field of business, etc.

magnitude: greatness of size or extent.

maid-in-waiting: a young, usually unmarried *lady-in-waiting,* a lady who is in attendance upon a queen or princess.

major general: a high-ranking officer in the US Army, next above the lowest grade of general (there are five levels of general).

make and break: success and failure. Specifically, the factor which decides whether (something) will succeed or fail.

making out: managing, succeeding.

Malaysia: a country in Southeast Asia. It consists of two geographical regions divided by the South China Sea.

man: an expression of surprise, enthusiasm, dismay or other strong feeling.

mangy: suffering from *mange,* a skin disease that some animals get which makes them lose small areas of fur.

Marcab Confederacy: various planets united into a very vast civilization which has come forward up through the last 200,000 years, formed out of the fragments of earlier civilizations. In the last 10,000 years they have gone on with a sort of decadent kicked-in-the-head civilization that contains automobiles, business suits, fedora hats (soft felt hats with a curled brim, worn with the crown creased lengthwise), telephones, spaceships–a civilization which looks almost an exact duplicate but is worse off than the current US civilization.

marked: strikingly noticeable.

mark time: fail to advance or progress.

Marne, Battle of the: a famous battle fought during World War I (1914–1918) by the French and her allies against the Germans, which occurred along the river Marne in northeastern France. The battle was in September 1914, when the first German advance was halted by French and British troops, thwarting Germany's attempt to take Paris.

Marx, Karl: (1818–1883) German political philosopher, whose works formed much of the basis of twentieth-century communism.

Maryland: a state in the eastern United States on the Atlantic Coast separated from the state of Virginia by the Potomac River. Up to 1958, Virginia had slot machines for gambling on the piers extending from Virginian land into the Maryland part of the river, gambling devices being legal in Maryland but not in Virginia.

masses: matter; things with weight and substance. Mental mass is actual mass and has weight.

mawked-up: a coined variation and intensification of *mawkish,* meaning feebly sentimental.

maxim: a concisely expressed principle or rule of conduct, or a statement of a general truth.

maximal: the highest or greatest possible.

Mayo Clinic: a large medical clinic established in 1889 by English-born American doctor and surgeon William W. Mayo (1819-1911) in Rochester, Minnesota, USA.

mechanics: the procedural or operating details (of something). When applied to theories, *mechanics* means explaining phenomena by the assumption of mechanical action; the explanation of how something works.

mechanism: a method, structure or system (of parts, components, etc.) that together perform a particular function as would occur in a machine.

medieval: of, pertaining to, characteristic of, or in the style of the *Middle Ages,* a period in the history of Europe that lasted from about A.D. 350 to about 1450. During this time, the early forms of many modern institutions, such as universities and representative governments, were created and by the end of the Middle Ages, many modern European states had taken shape.

Melbourne ACC: short for the *1st Melbourne Advanced Clinical Course.* It was given between 9 and 30 November 1959 in Melbourne, Australia. *See also* **ACC**.

mercurochromed: treated with *Mercurochrome,* a brand name for a red chemical solution used to kill germs and help stop wounds from becoming infected.

methodology: the methods or organizing principles underlying a particular art, science or other area of study.

microbe: an extremely small living thing which can be seen only with a microscope, especially one that can cause disease.

milkmaid: a woman who milks cows or is employed in a dairy.

millennia: thousands of years. From the Latin words *mille,* thousand and *annus,* year.

mind, make up (one's): decide something; form a definite opinion or decision.

mind you: take notice, observe or understand.

mined: had explosive devices hidden underground to be detonated by vehicles or people walking or driving on them.

miscarriages: blunders (mistakes or errors committed usually as the result of stupidity, ignorance or carelessness) or failures especially in the administration of justice.

mishmash: a confused mess; confusion.

mock-up: to create. A *mock-up* is a picture, preferably in full color, with three dimensions and in motion. It contains energy and mass and occupies space. But it is more than a mental picture, it is a self-created object which exists

as itself or symbolizes some object in the MEST universe. A mock-up means, in essence, "something which a person makes up himself."

monarchy: rule by a single person.

monitors: keeps track of, regulates or controls thoroughly some process or operation.

moral codes: heavily agreed upon, policed codes of conduct in the society. A moral code is enforceable.

morass: a confusing or troublesome situation; something that traps or impedes one.

mortar: a material used to fill the gaps between bricks or stones in construction and bind them together. It is a mixture of sand, a powdered adhesive and water that is applied as a paste and then dries hard.

motives: reasons for doing something or behaving in a particular way; the goals or objects of a person's actions.

motorman: a person who operates or drives an electrically powered vehicle, such as a subway train.

mounted up: increased in amount or extent.

mounts: mountains.

musketry: the fire of muskets, a shoulder gun with a long barrel. It was used between the sixteenth and eighteenth centuries and is the predecessor of modern rifles.

mutual: done, felt or expressed by each toward or with regard to the other.

mystic: beyond human comprehension; mysterious.

nah: a colloquial pronunciation of the word *no*.

nape: the back of the neck.

Napoleon: Napoleon Bonaparte (1769-1821), French military leader. He rose to power in France by military force, declared himself emperor and conducted campaigns of conquest across Europe until his final defeat by armies allied against him in 1815.

Napoleon's Grand Army: the army of French military leader Napoleon Bonaparte (1769-1821). In 1812, when Napoleon, on his last major campaign, invaded Russia, this army totaled 600,000 men.

National Biscuit Company: an American company founded in 1898 that produces several kinds of foodstuffs, including biscuit products, crackers, cookies, breakfast cereal and desserts. Also known as *Nabisco*.

necessity: an unavoidable need or compulsion to do something.

neck, on the back of your: close behind (you).

needle-like pinging: the feeling of needles hitting a person in the back of the neck.

neither here nor there: of no matter or consequence; unimportant.

neon signs on the moon: an allusion to giving credit or making someone (or something) known by extravagant display, such as is done on theater marquees.

nerve: boldness; strength and endurance in a difficult or painful situation.

nihilism: the rejection of all religious and moral principles, often in the belief that life is meaningless.

noble: of high moral or mental character or excellence.

no-havingness: without or lacking in havingness. *Havingness* is owning, possessing, being capable of commanding, positioning, taking charge of objects, energies or spaces. The essential definition of *having* is to be able to touch or permeate or to direct the disposition of.

nom de plume: a *pen name,* a name used by an author in place of his or her true name.

no money and takes his chances: a humorous variation of the phrase *you pays your money and you takes your chances,* meaning that one may as well depend on luck in choosing if one has a choice of several similar things, possibilities or courses of action. The implication is that after payment, one

is taking a chance in choosing between two or more things which appear of equal quality, characteristics, and so forth. This phrase comes from a nineteenth-century rhyme and is still sometimes used by traders in markets: "Whatever you please my little dears: You pays your money and you takes your choice. You pays your money and what you sees is a cow or a donkey just as you pleases." The variation here adds "chance," which means a risk or hazard; a possibility of gain or loss.

nonextant: not in existence; nonexisting.

nose clean, get (keep) one's: to get out of or stay out of trouble; behave oneself.

nose clean, keeping (one's): behaving oneself; avoiding trouble.

noses would be clean: a reference to the expression *keep one's nose clean.* *See* **nose clean, get (keep) one's**.

nostalgic: characterized by a longing for something long ago or for former happy circumstances.

nothing to (something), there's: there's no difficulty involved with (something).

notion: an opinion, view or belief.

not-isness: trying to create out of existence, by postulate or force, something which one knows priorly exists.

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nuclear physics: that branch of physics that studies the internal structure, behavior and forces of atomic nuclei (the centers of atoms).
nuts: crazy; insane.
oblige: do something that someone has asked for; do a favor or service for.
oblique: indirectly expressed; not straightforward.
obsessive: pertaining to or resembling an obsession (the domination of one's thoughts or feelings by a persistent idea, image, desire, etc.).
occasioned: brought about; caused.
odds, at: in conflict or in disagreement; at variance.
offbeat: not conforming to the usual pattern; unusual or strange.
offhand: without previous thought, study, preparation or research.
office: a position of duty, trust or authority, especially in the government, a corporation, a society or the like.
offing, in the: expected or likely at some indefinite time in the future.
oh, dear: used as a polite exclamation, chiefly of distress or surprise.
Okay, Mama: a process in which an auditor has a preclear say a phrase such as "Okay, Mama" over and over to improve the person's communication abilities. This process was used during Group Processing (processing given

by a single auditor to a group of individuals gathered in one room) in several earlier Congresses.
Oklahoma: a state in the south-central US, north of the state of Texas.
old-time: long-established; in existence for a long time, as in *"old-time auditors."*
one-armed bandit: a gambling machine operated by inserting coins into a slot and pulling down a long handle (its "arm") attached to its side. This causes a series of wheels to start spinning. The machine will automatically pay out money if certain specified combinations occur after three or four wheels have spun. It is called a "bandit" because it frequently "robs" one of his money.
one fine day: at some unspecified or unknown time.
one way or the other: by any of various methods or for any of various reasons.
open-and-shut: straightforward and simple, obvious. This phrase alludes to a law case or mystery that is so clear or free from complication that the case will be resolved and closed almost immediately after it has been opened.
open the door to: to furnish opportunity for.
operation: an illegal, dishonest or underhanded business.
opinionated: holding unreasonably or stubbornly to one's own opinions.
optimum: most favorable or desirable; best.

order of, on the: resembling to some extent; like.
Original Thesis, The: a book written by L. Ron Hubbard in 1947 as the first formal record of his research and extraordinary discoveries on the function of the human mind.
Oshkosh: a city located in the eastern part of the state of Wisconsin, USA.
OT: abbreviation for *Operating Thetan,* which is willing and knowing cause over matter, energy, space, time, form and, of course, thought and postulates.
other-determinism: something else giving one orders or directions. Even if it is simply a wall standing in front of you telling you that you can't go through it, it is still giving you an order. It's saying, "You can't go through me. Stay back. Stay on this side of me."
outgeneraled: overcome by superior tactics; defeated through better leadership.
out of luck: unfortunate; unlucky.
outskirts: parts remote from the center of something.
overboard, dive: *(colloquial)* a coined variation of *go overboard,* meaning to suddenly have great admiration for (someone). This expression alludes to the extreme act of jumping or falling off a ship.
overt act: something harmful a preclear has done to another, as opposed to what has been done to him by another.

overt act-motivator sequence: something happened to the individual and then he did this to somebody else. The *motivator* is when something happened to the person and the *overt act* is when he did it to somebody else.
over-the-hedges: a variation of *through the jumps,* which is making someone face and overcome situations which present various difficulties and barriers. Literally the phrase refers to a course (as one followed in a cross-country horse race) that presents various obstacles or difficulties, as in riding a horse over a series of barriers or jumps, such as hedges, ditches or small streams.
paid for: suffered or was punished for, as in *"I've paid for it since."*
palatable: acceptable or agreeable to the mind or feelings.
palette: a thin and usually oval or oblong board or tablet with a thumb hole at one end, used by painters for holding and mixing colors.
panacea: a remedy for all ills or difficulties; a cure-all.
pantaloon: tight trousers fastened below the calf or strapped under the boots.
parallels: is closely similar or corresponding, as in essential parts.
paralytic: a person affected with *paralysis,* the loss of ability to move (and sometimes to feel anything) in part or most of the body, typically as a result of illness, poison or injury.
paranoids: persons suffering from *paranoia,* an extreme and unreasonable distrust or fear of someone or something.

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parasitic: taking support or energy from another source.

part and parcel: an essential or necessary part of something. *Part* means a portion or division of a whole that is separate or distinct. *Parcel* is similar in meaning, a portion or division of anything considered separate from the whole. The addition of *parcel* emphasizes the meaning of *part*.

passé: no longer fashionable; out-of-date.

passing, in: mention something briefly while talking or writing about something else; incidentally.

pass, making a: *(slang)* making a gesture, action or remark that is intended to be sexually inviting.

PA system: short for *public address system,* a combination of electronic devices that makes sound audible via loudspeakers to many people, as in an auditorium or out-of-doors.

patched up: repaired.

patented: secured an exclusive right officially granted by a government to an inventor to produce, use or sell an invention.

pathetic: causing pity, sympathetic sadness, sorrow, etc.; pitiful.

pat-on-the-back: superficial, quick. A *pat* is a quick, gentle tap or stroke with the hand or some flat object.

patty-cake: to not run a process simply because the preclear is having difficulty. This originates from the first words of a nursery rhyme, said or chanted to accompany the action of patting or gently clapping together a child's hands.

paw: to roughly strike or scrape with the hands. *Paw* is an informal term for the human hand.

paying off: giving somebody money as a bribe, usually to prevent that person from causing trouble.

pay off: to make amends or make up for a wrong done.

Peck, Gregory: (1916-2003) Eldred Gregory Peck, American motion-picture star. Originally a success on stage in the 1940s, he went on to star in more than fifty films and frequently played an honest, likable man who demonstrated high moral qualities, physical strength, intelligence and sincerity.

PE Course: short for *Personal Efficiency Course,* a course for new Scientologists given five consecutive nights of one week, Monday through Friday and covering basic definitions in Scientology and the ARC Triangle.

peephole: a small hole or opening through which to look.

penchant: a strong liking, taste or tendency for something.

pensioned off: made to retire with a *pension,* a sum of money paid regularly as a retirement benefit for past services.

perimeter: the outermost boundary of an area.

periodic chart: a chart developed by Dmitri Ivanovich Mendeleev (1834-1907), Russian chemist. He developed the periodic law of the properties of the chemical elements. The law states that elements show a *periodicity* (regular pattern) of properties when they are arranged according to atomic weight. His chart was published in 1869, called the *periodic table.* By its use he predicted three elements which were subsequently discovered.

perpetrated: committed, usually something criminal or morally wrong.

perpetuate: cause to endure or continue.

per square house: for each unit of area measurement having the form of a square–in this case a house. Used humorously.

pervert: to turn or put to an improper use; misapply; misuse.

phenomena: plural of *phenomenon,* an observable fact or event.

philosophers: lovers of wisdom. *Philosophy* is the pursuit of wisdom, or of the knowledge of things and their causes.

philosophy: a set of basic principles or concepts underlying a particular sphere of knowledge.

Phoenician: of or pertaining to *Phoenicia,* an ancient kingdom at the eastern end of the Mediterranean Sea, famous for its far-reaching trade.

physics: the science that studies physical objects and substances, and natural forces such as light, heat and movement.

piece of iron go gallygagging around the moon, having a: a reference to the various unmanned, exploratory space probes sent toward the moon during the late 1950s by the Soviet Union and the United States. *Gallygagging* is a coined variation of the term *lallygagging,* meaning doing nothing specific, idling around.

pieces, go to: 1. become solved, as in *"you ought to see cases go to pieces under this one."* Literally, *go to pieces* means to break into pieces; fall apart.
2. go into some ruined condition; become shattered.

pikes, throw (oneself) on the: to expose oneself to danger or peril, to rush to one's ruin or destruction. A *pike* is an old military weapon consisting of a long wooden shaft with a pointed head made of iron or steel.

pinaner: a coined word meaning *piano.*

pin down: to determine or confirm (a fact, details, etc.); establish.

pin, needle falls off the: a *pin* is one of the two slender posts near the base and on either side of a meter needle. These pins act to stop the extreme left or right motion of the needle. If the needle drops off the pin it means that it has fallen all the way to the right in reaction to something in the mind of the preclear.

pitch: an angle taken on something, especially in order to forward a particular cause or to support a particular viewpoint.
pitch, get (in) out there and: put forth one's best efforts; work hard, busily or steadily.
playwright: a person who writes plays.
plowed in: embedded. Used figuratively.
plug: a stop or block to something.
podium: a tall stand with a sloping top from which a speaker can read while standing up.
Poe, Edgar Allan: (1809-1849) American poet, short-story writer and critic. Poe has been widely recognized as one of the greatest American writers. His most popular tales are filled with an atmosphere of the strange and bizarre.
popcorn: any of several varieties of corn whose kernels (grains, seeds) burst open into a white, puffy mass when heated.
pose: the assumption of a certain attitude.
posthumously: something done, occurring or continuing after one's death.
postulate: 1. a conclusion, decision or resolution of a problem or the setting of a pattern for the future or the nullification of a pattern of the past.
2. to conclude, decide or resolve a problem or to set a pattern for the future or to nullify a pattern of the past.

potential: something that is possible, capable of coming into being or action.
practitioners: persons engaged in the practice of a profession or occupation.
prayer, didn't have a: had no chance of succeeding.
precarious: exposed to or involving danger; dangerous; risky.
precipitating: causing (an undesirable event) to happen unexpectedly or prematurely.
preclear: an individual entering upon and undergoing Dianetic or Scientology processing who is not yet a Clear.
preponderance: great amount; majority.
present time: the agreed-upon moment in which we all are; one's environment as it exists.
present time problem: one that exists in present time, in a real universe. It is any set of circumstances that so engages the attention of the preclear that he feels he should be doing something about it instead of being audited.
pretty: quite; very.
prevalent: widely occurring or accepted.
price of fish, nothing to do with the: a coined phrase meaning having no connection to the matter at hand, the item or subject being discussed or dealt with, often used in response to an irrelevancy or to show how something is completely unrelated to that which has already been mentioned.

process: an exact series of directions or sequence of actions applied by a Scientology practitioner to help a person find out more about himself and his life and to improve his condition.
processing: the application of Dianetics techniques and exercises. Also called *auditing*.
procured: obtained, especially with effort.
profit: gain some advantage or benefit from.
profound: extreme, very great.
propaganda: information, especially of a biased or misleading nature, used to promote or publicize a particular cause or point of view.
prophet: a man whom people in the Christian, Jewish or Muslim religion believe has been sent by God to lead them and teach them their religion.
propitiation: the state or condition of tending to pacify or reduce the anger, distrust, antagonism, etc., of someone in order to seek their goodwill or favor.
proposition: something proposed or offered for consideration, acceptance or adoption.
proprietors: persons or groups who have the exclusive right or title to something; owners.
prose: ordinary written language, in contrast to poetry.

provost marshal: *(military)* an officer acting as head of police in a camp or district and charged with the maintenance of order.
psychotherapy: the treatment of mental or emotional disorders.
PT: abbreviation for *present time*.
pull: a means of gaining special advantage; influence.
pull (something) off: bring about, accomplish or perform.
Pumpkin Center: a reference to a small town or rustic location. In the United States, various places, as in Texas, North Carolina, Alabama and Tennessee, carry the name Pumpkin Center. (The term *pumpkin* is sometimes used to denote a rural area or community or a small town.)
punch (something) up: to accentuate, etc.; to deliver or render with strong emphasis.
punitive: concerned with and intent on punishing.
Puritans: a group of radical English Protestants that arose in the late sixteenth century and became a major force in England during the seventeenth century. Puritans wanted to "purify" the Church of England by eliminating traces of its origins to the Roman Catholic Church. They believed in strict religious discipline and urged a strict moral code. Many Puritans were persecuted in their homeland and went to America, settling in the colonies that eventually became the state of Massachusetts, USA.

purity league: a reference to any of various organizations or movements that advocate moral purity, as in education, art, advertising and literature, or who work toward enacting legislation in an attempt to increase morality in society; for example, the World's Purity Federation of the State of Wisconsin, USA, and the Social Purity Society of Australia.

pushing up along the line: growing up. Literally, *along the line* means progressing or moving forward in some direction or course of action.

quail: a small, short-tailed bird. They seek warmth and protection by huddling in a circle, with their heads turned outward. If frightened, they run from danger and fly away rapidly with a loud, whirring sound.

quarter: a US coin equal to 25 cents; a quarter is about 1 inch (2.5 centimeters) in diameter.

quite a little: a large amount of something.

rabid: irrationally extreme in opinion or practice.

racket: an easy and very profitable means of livelihood.

RAF: the initial letters of the *Royal Air Force,* the British air force.

raffia: fiber in the form of flexible, straw-colored ribbons obtained from the leaves of a raffia palm (a tree that grows in Madagascar) and used to make mats, baskets and other products.

ramifications: effects, consequences or results that follow an action.

ramparts: mounds of earth raised for the defense of a place, wide enough on the top for the passage of troops, guns, etc. Used figuratively.

randomity: the amount of predicted motion in ratio to the amount of unpredicted motion which the individual has; unpredicted motion.

ranks: the general body of an organization, social group, etc.

rap at, take a: make an attempt at something. A *rap* is a quick, sharp blow.

rapier: a small sword, especially of the eighteenth century, having a narrow blade and used for thrusting.

rate: to scold angrily.

rather: an interjection to express decided affirmation, that something is true.

rat hole: figuratively a cramped or dirty and disordered room, building or any like condition or situation. Literally, a *rat hole* is a hole used by a rat for either passage or place to live.

rationale: the reasoning or principle that underlies or explains a particular course of action.

Reach and Withdraw: a process in which a person reaches for things and then withdraws from them. Reach and Withdraw is a very simple but extremely powerful process for getting a person familiarized and in communication with things in the environment so that he can be more at cause over and in control of them.

reactive bank: same as *reactive mind. See also* **reactive mind.**

reactive mind: as defined in *Dianetics: The Modern Science of Mental Health,* that portion of the mind which files and retains physical pain and painful emotion and seeks to direct the organism solely on a stimulus-response basis. It thinks only in identities.

Read, Mary: an Englishwoman of the early 1700s who had been born out of wedlock and, in an effort to fool relatives, was disguised by her mother as a son (who was in fact recently deceased). Mary kept up the pretense and became a cabin boy in the king's service aboard a warship. She fought in several wars, but fell in love with another soldier and revealed her identity. Shortly thereafter they married; however, her husband fell ill and died. Having found it easier to get on in the world as a man, Mary decided to return to the pretense of being a man and disguised herself as a sailor and signed aboard a ship. When the ship was taken by pirates Mary joined the pirate crew, disguised as a man, and became a pirate herself. At sea with few on board knowing she was a woman, she proved to be just as brave and reckless a pirate as any other. During this period, she met up with another female pirate disguised as a man, Anne Bonny, and they became two of the most notorious pirates of their time. When the ship was captured in 1720, Anne and Mary were tried and sentenced to be executed along with the

eight other members of the crew–but escaped their fate by proving to the judge that they were both pregnant and therefore, by law, could not be killed. Both went to prison where Anne had her child but was never executed and Mary died of illness.

reality: that which appears to be. *Reality* is fundamentally agreement. What we agree to be real is real.

rear, to the: a command used in marching to get the troops to turn around and march in the opposite direction.

rearview mirror: that which allows one to see a faithful reflection or true description of something in the past. A *rearview mirror* is a mirror mounted on the side, windshield or instrument panel of an automobile or other vehicle to provide the driver with a view of the area behind the vehicle.

rebel(s): a person who refuses allegiance to, resists or rises in arms against the government or ruler of his or her country. During the American Revolution, rebels were those Americans who were fighting against the British for the independence of America.

reciprocal: something that is given, performed, felt, etc., in return.

reckon with: to deal with.

rectify: to make, put or set right; remedy; correct.

red star: reference to a badge worn in the Soviet army which is also called the Red Army. *Red* refers to communist.
reels off: says, writes or produces quickly and easily.
regimen: a specific system, program, plan or course of action to attain some result.
rehabilitation: restoring something, or becoming restored, to a good condition.
release: a *release* is one who knows he or she has had worthwhile gains from Scientology processing and who knows he or she will not now get worse.
Rembrandt: (1606-1669) a Dutch painter, considered one of the greatest painters in history.
Remington: the brand name for a common American electric razor, first manufactured in 1937.
Renaissance: the period in European history from the early 1300s to the 1600s marked by a revival of art, literature and learning, based on a rediscovery of ancient Roman and Greek culture.
repent: to feel regret about a sin or past actions and change one's ways or habits.
reposed: set or placed (trust, confidence, etc.) in a person or thing.
reprehensible: deserving disapproval, criticism or condemnation.
requisite: that which is required or necessary; something indispensable.

resounding: impressively thorough or complete.
responsibility (responsibility process): a Scientology process with the goal of rehabilitating a preclear's willingness to do and his ability to withhold on his own determinism.
restimulates: has some past incident reactivated through an approximation of its content perceived in the environment of the individual.
revolutionary: of, pertaining to, characterized by, or of the nature of a revolution (the overthrow and replacement of an established government or political system usually by the people governed).
revolutions: overthrows of governments, forms of government, or social systems by those governed and usually by forceful means, with other governments or systems taking their place.
ribbons, sliced (someone) to: destroyed. Literally, sliced or cut something into tiny pieces. *Ribbons* are strips or bands of silk, satin, velvet, paper or other material used for decoration.
rickety-rackety: unsteady, shaky.
rigged: set up; put together.
rigmarole: confused, incoherent, foolish or meaningless talk.
robot: any machine or mechanical device that operates automatically with humanlike skill.

rocks, on the: in great difficulties and likely to fail. This term originates from the nautical sense: a vessel that is on the rocks will quickly go to pieces unless floated or pulled off them.

roll: go into action or operation.

rolls around: happens or takes place.

Roman arena: the central part of an ancient Roman amphitheater (open air theater), wherein slaves, captives, prisoners of war and sometimes captured Christians were forced to become swordsmen (called gladiators) and fight each other or wild beasts. Part of the Roman persecution of Christians was the practice of throwing the Christians to the lions in an arena.

Roman Empire: *see* **Rome**.

romanticism: a romantic fantasy or idea. *Romantic* means having no real existence; imaginary; purely ideal.

Rome: reference to the empire of ancient Rome (which at its peak included western and southern Europe, Britain, north Africa and the lands of the eastern Mediterranean Sea) that lasted from 27 B.C. to A.D. 476, when it fell to invading Germanic tribes. The Romans crucified Jesus Christ in Jerusalem in A.D. 29. The increased spreading of Christianity since resulted in Christians being persecuted for their belief in God.

roost: to settle or stay, especially during the night.

rostrum: any platform, stage or the like, for public speaking.

rough deal, a: *(informal)* difficult or unpleasant experience.

rowel: to urge on a horse by digging rowels into its sides. A *rowel* is a small, revolving wheel with sharp projecting points forming the end of a spur.

royalist: a person who supports a monarch or a monarchy, especially in times of revolution, civil war, etc.

rubble: broken bits and pieces of anything, as that which has been destroyed or ruined (a building or other structure).

ruddy: a chiefly British term meaning "damned," used as a general expression of intensification.

run: the particular course of something; movement onward.

run (something) down: to search out; trace; find.

run into: meet by chance.

run, into the: a coined phrase meaning in the main line of things; into the swing of things.

run out: get rid of (through auditing); in Dianetics and Scientology, *run out* means to exhaust the negative influence of something; to erase.

Russki: *(slang)* a Russian.

sack: *(slang)* dismiss or fire someone from a job.

Sacramento: a port in and the capital of California, in the central part, on the Sacramento River.

Saint Peter: (?-A.D. 67) a follower and missionary of Jesus Christ and acknowledged leader of the earliest Christian community. Peter was a fisherman on the Sea of Galilee who became one of the first followers and was regarded by Jesus with special affection. He is often represented in art holding keys, as the gatekeeper of Heaven.

sake of, for the: out of consideration for.

sakes, for God's: an exclamation used when making an earnest or solemn appeal, or for expressing surprise or impatient annoyance. *For God's sakes* literally means out of consideration for or because of God.

sakes, for heaven's: *see* **sakes, for God's**.

salvage: to rescue or save especially from destruction or ruin.

Salvation Army: an international Christian organization founded in England in 1865 that assists people in need.

San Francisco: a seaport in western California (state in the western US), on San Francisco Bay.

satrap: a governor of a province under the ancient Persian monarchy. *Persia* was an ancient empire (mid-500s B.C. to mid-600s A.D.) located in western and southwestern Asia that included parts of what is now Iran and Afghanistan.

Saturday Evening Post: an American illustrated weekly magazine established in 1821 that features news, literature, as well as advertisements.

savage: violent and extreme in manner.

savagery: ferocious, violent and cruel behavior.

saves the day: makes a situation end successfully when it seemed likely to end badly.

saving grace: a quality that makes up for other generally negative characteristics.

sawing: working (the bit) from side to side in a horse's mouth.

sawyer: a person who saws wood, especially as an occupation.

Saxony: a historic region of northern Germany, which in ancient times was inhabited by the Saxons, originally a non-Christian tribe of central Germany.

say: an opportunity to state one's opinion or feelings; an opportunity to influence events.

scans: conforms to the rules of meter (the arrangement of words in regularly patterned or rhythmic lines or verses).

scathing: severely critical.

scattered: dispersed in a number of different places far away from each other.

scepter: a ceremonial staff, rod or wand used as an emblem (symbol) of a monarch's authority.

Scientology: Dianetics was the forerunner of Scientology. By use of Dianetics it became apparent that it dealt not with cells and cellular memory, but with a human spirit that defied time. Scientology addresses the world of thought, of life itself. Its target is spiritual freedom and ability. The term is taken from the Latin word *scio* (knowing in the fullest sense of the word), and the Greek word *logos* (study of). In itself the word means literally *knowing how to know*. It is further defined as the study and handling of the spirit in relationship to itself, universes and other life.

score: the basic facts about something.

scotch: to put a definite end to.

scramble: to mix together confusedly.

scrap: to get rid of or abandon as useless; discard.

scroll: a roll of paper, parchment, leather or other material usually with writing or pictures on it. *Parchment* is the skin of an animal (usually a sheep or goat) prepared as a surface on which to write or paint or paper that is specially treated to resemble parchment.

scruff of the neck, get (someone) by the: assume firm control over a person. (The *scruff* is the back of the neck.)

sculpting: carving, modeling or otherwise creating a three-dimensional representation of something as a work of art.

secondhand: poor as to quality, condition, etc.

Security Check: a procedure used to ascertain truth of background and conduct.

self-seeking: seeking one's own welfare before that of others.

semantic: of or relating to meaning.

semblance: the outward appearance or apparent form of something.

seminar leaders: in a Congress, the staff responsible for a large group of Congress attendees. When Group Processing was delivered during Congresses, seminar leaders walked through the group, making sure the processes were being done.

senate: an assembly or council of citizens having the highest power to make important decisions, especially the lawmaking body of a state or nation.

sentiments: one's or a group's feelings with regard to something; mental attitudes (of approval or disapproval, etc.); opinions or views as to what is right or agreeable.

service facsimile: the technical term for the facsimile the preclear uses to gain sympathy. It is simply a time when you tried to do something and were hurt or failed and got sympathy for it. Then afterwards, when you were hurt or failed and wanted an explanation, you used it. And if you didn't succeed in getting sympathy for it, you used it so hard it became a psychosomatic illness.

session: a period of time during which processing occurs.
setup: the way in which something is organized or arranged.
shades: a reminder of something.
shake down: to look for and find. Literally, *shake down* means to search someone, especially to detect concealed weapons.
Shakespeare: William Shakespeare (1564–1616), English playwright and poet, recognized in much of the world as the greatest of all dramatists.
shift gears: change one's method or approach in handling a problem.
shortchange: to deal with unfairly; to deprive (a person) of his due.
short of: excluding; without actually resorting to, lacking.
shot from guns: an expression that literally means a shot fired from a gun, for example, as a military salute or a signal for a race to begin. In this case, it is humorously referring to a person being fired from a job.
shotgun: broad, general or indiscriminate; covering a wide field or area. This is an allusion to the firearm known as a *shotgun,* which is chiefly used in hunting. Shotguns discharge a load of metal pellets that spread out over a wide area, making it easier to hit a moving target than when firing a single bullet from a rifle or pistol.
shotgunning: attacking, shooting at, as if with a *shotgun.* Used figuratively. *See also* **shotgun**.

show on the road, get the: get (an organization, plan, project, etc.) started and operating; to put (a strategy, idea, etc.) into motion.
shutdown: the state of no longer running or operating, switched off.
side, on the: in addition; secretly, without acknowledgment.
silver platter, got (something) on a: to have something, especially something valuable, without requiring any effort.
singular: remarkable; beyond what is ordinary or usual.
sitting back: resting or withdrawing from work or active participation.
six-gun: a handgun from which six shots can be fired without reloading. This type of gun was used frequently during the American Civil War (1861–1865) and in the pioneer days of the American West.
skidding: failing. Literally, a *skid* is the act of sliding or slipping over a surface, often sideways.
skid, let it: to take no notice of; let something be.
skid row: any run-down area of town where the unemployed, homeless and alcoholics tend to come together and which is characterized by cheap bars, restaurants and shabby hotels. Figuratively, if one is on skid row, he is thus destitute, without money or means of support.
skip it: drop the subject, ignore the matter.
slipped: gave someone something quietly, secretly or smoothly.

slippery: 1. not trustworthy; deceitful.
2. of places, conditions, affairs or the like; unstable, uncertain, insecure.
3. clever; smooth in dealing with something.
slipshod: marked by indifference (lack of interest or concern) or carelessness.
slogan: a word or phrase used by a person or group to express a characteristic position or aim or statement of a goal.
slugged: struck heavily; hit hard. Used figuratively.
snarl: speak or say something angrily or threateningly.
snidely: in a manner that is nasty and sneering.
so-and-so: something not definitely named.
socialism: an economic system in which the production and distribution of goods are controlled by the government rather than by individuals.
socialist: of or concerning socialism. Also, a person who believes in or practices socialism. *See also* **socialism**.
soda-water bottle: a bottle of carbonated (bubbly) water.
so far as to say, go: a coined phrase meaning to go to the degree or extent specified in stating something.
soft-voiced: in a gentle, controlled manner.
solicited: asked for (as money, help, support).

somatic: the word *somatic* is used in Dianetics to denote physical pain or discomfort of any kind. It can mean actual pain, such as that caused by a cut or a blow; or it can mean discomfort, as from heat or cold; it can mean itching–in short, anything physically uncomfortable. It is a non-survival physical state of being.
something (to): a value or importance, as in *"there's something to these people."*
something or other: an undetermined or unspecified thing. This phrase is used as a substitute for a name or part of one (or other particular) which is not remembered or is immaterial.
sonic: sound recall; recalling something heard, so that it is heard again in the mind in full tone and strength.
sordid: demonstrating the worst aspects of human nature such as immorality, selfishness and greed.
sought: looked for, tried to find or obtain.
sounded off: given a signal or order for (something); announced, ordered or directed.
sound man: a technician responsible for the quality of sound that is broadcast or recorded.

soup, fall out in the: resolve; become solved. This expression alludes to an object suddenly falling into someone's bowl of soup being easy to see and handle.

soup, in the: in a distressing or dangerous situation; in serious trouble; having difficulties.

space-opera: activities and time periods on the whole track involving spaceships, spacemen, rockets, flying saucers, intergalactic travel, wars, conflicts, other beings, civilizations and societies. *Space opera* was originally a variant of "horse opera" (a film or other theatrical work about the American West: a western) and "soap opera" (dramas commonly dealing with domestic situations and often characterized by sensation and sentimentality). *Space opera* meant an action-oriented tale of space adventure.

Spanish Inquisition: a special court within the Roman Catholic Church involved in seeking out and punishing those persons with beliefs contrary to the Church, active from the thirteenth to the nineteenth centuries and known for its use of torture.

spat: an imitative sound used to indicate something is done quickly and suddenly.

spattered: scattered in small particles.

specimen: an item or a part representative of a group or class.

specter: a threat or prospect of something unpleasant.

spin (someone) in: to cause (someone) to go into a state of mental confusion.

spite of, in: without being affected by the particular factor mentioned.

spooferism: a coined word from *spoof* (slang for a hoax, joke or trick) and the suffixes *-er* (a person having to do with) and *-ism* (the doctrine, school or theory of).

sport: pleasant pastime; entertainment or amusement; recreation.

spread: an increase in body size, especially around the waist, caused by spending long hours sitting. The word *spread* refers to an increase in bulk as in the size of the waist sometimes associated with lack of physical exercise or middle age.

sprouts: young people.

spur: a device with a small spike or spiked wheel, worn on a rider's heel for urging a horse forward.

sputnik: any of a series of Soviet Earth-orbiting satellites launched in the late 1950s. The Russian word *sputnik* means traveling companion. Sputnik 2 launched November 1957, carried a dog and was the first satellite sent into orbit with a living creature aboard.

Squads east! Squads west!: a reference to military commands shouted to a squad (the smallest military unit of soldiers, commonly consisting of twelve soldiers) commanding a turn to the east or a turn to the west.
squared (around, up): put in proper order; sorted out.
squares (something) up: makes (something) right or even; settles.
startlingly: in a manner that causes a momentary shock, fright, surprise or astonishment.
State Department: the department of the United States Government in charge of relations with foreign countries, especially in negotiations with foreign governments and international organizations.
statuary: a group or collection of statues.
stellar: most important or outstanding.
stem: originate from or be caused by something or someone.
steps up: increases, intensifies.
sterling areas: a reference to those countries and areas that base their currency on *sterling,* the British currency, especially the pound.
sticky plaster: adhesive material for covering a slight wound, usually a thin cloth gummed on one side. Used figuratively.

stimuli: the plural form of *stimulus. See also* **stimulus-response (mechanism).**
stimulus-response (mechanism): a certain stimulus (something that rouses a person or thing to activity or energy or that produces a reaction in the body) automatically giving a certain response.
stink: *(informal)* to be disgustingly inferior or worthless.
stopgap: a temporary solution or substitute.
stories: rumors or lies.
storming: rushing or moving with the violence of a storm.
straightening (someone) up: getting someone to adopt an honest course of life.
straight from the shoulder: without reserve or evasion; frankly. Literally, *straight from the shoulder* refers to a blow with the fist brought to the shoulder and then swiftly sent forward.
strained: stretched one's patience, nerves, etc.; made excessive demands upon (the emotions or mind). Literally, it means to stretch something beyond its proper limits.
strewn: scattered over an area.
strike: come across, meet with, or encounter suddenly or unexpectedly.

strike off: to separate, or remove, by or as by a blow or cut.
stuck flow: one-way communication. The flow can be stuck incoming or it can be stuck outgoing. (A *flow* is a transfer of energy from one point to another.)
stylus: an instrument of bone, etc., used by ancient peoples for writing on wax tablets, having one sharpened end for carving letters in the wax and one blunt end for smoothing the tablet and rubbing out what was written.
subjective: arising from within or belonging strictly to the individual; personal (as in subjective reality, a reality for the person himself).
subverted: undermined or overthrown.
succinct: briefly and clearly expressed.
suffrage: the right to vote, especially in a political election.
sultan: a Muslim ruler.
Sunday-Monday line: the *International Dateline,* an arbitrarily set, imaginary line drawn north to south on the Earth's surface through the Pacific Ocean, which by international agreement is the point where travelers change dates. The date just west of the line is one day later than the date just east of the line; hence, when it is Sunday on the east side, it is Monday on the west. When one travels across this line, he either adds a day to his calendar or subtracts a day.

sunk: beyond help, ruined.
superseparateness: a separateness (keeping apart or divided) that is at a high level. The prefix *super-* means above, beyond, to an especially high degree.
supersympathy: a very high level of sympathy. The prefix *super-* means above, beyond, to an especially high degree.
supplant: to take the place of (another), as through force, scheming, strategy or the like.
suspect: believe to be the case or likely or probable.
Sussex: a county in southeast England.
swallowed up: destroyed completely; disappeared utterly (as if by absorption).
sweeps: swinging or curving movements, as of the needle on the dial of an E-Meter.
sweetness and light: extreme or excessive pleasantness.
swelled head: an exaggerated opinion of one's own worth. This alludes to the head being puffed with pride.
synonymous: meaning the same, or almost the same, as another word in the same language.
synthetic: arranged or put together to reflect a reality, not real, artificial.
synthetic valence: the valence of no actual person. *Synthetic valence* is an artificial person. *See also* **valence**.

Syracuse: a city in central New York State in the northeastern United States.
tacit: not expressed or declared openly, but implied or understood.
tackling: undertaking to handle, master; solving.
tactical: of or pertaining to *tactics*. *See also* **tactics**.
tactics: the science of organizing and maneuvering forces in battle to achieve a limited or immediate aim.
tag: hold (one) answerable or accountable for something.
tag end: the last remaining part of something.
tail end: the concluding or final part or section.
tailgates, put up (one's) own: figuratively, to stop obsessively confessing. A *tailgate* is the gate at the back of a truck that can be laid flat or dropped during loading or unloading.
take it easy on: to act carefully or gently in the handling of someone or something.
tall tale: a wildly unreasonable story. *Tall* means hard to believe due to being exaggerated or untrue.
tally: make sense; add up.
tangled-up: mixed up, confused.
taped, all: figured out.
terminal: anything that can receive, relay or send a communication.

terrestrially: of or pertaining to the Earth.
Texas: state of the southwestern United States, which became a state in 1845.
thee: an old-fashioned, poetic or religious word for "you" when talking to only one person.
them as ain't: a humorous use of nonstandard dialect meaning "those who are not."
there on out, from: from that point forward; from that time or instant on into the future.
theta: the energy of thought and life. *Theta* is reason, serenity, stability, happiness, cheerful emotion, persistence and the other factors which man ordinarily considers desirable. The complete description of theta is contained in *Science of Survival*.
thetan: the personality and beingness which actually is the individual and is aware of being aware and is ordinarily and normally the "person" and who the individual thinks he is. The thetan is immortal and is possessed of capabilities well in excess of those hitherto predicted for Man.
theta trap: a means used to trap a thetan. Theta traps use electronic force to knock the thetan into forgetting, into unknowingness, into effect.
thick and thin, through: under all circumstances, no matter how difficult.
thou shalt: an old form of *you shall*.

three cheers: three successive cheers in unison for someone or something. A *cheer* is a shout of encouragement, approval or congratulations.

three-dimensional: having, or seeming to have, the dimension of depth as well as width and height.

threshold: a piece of stone or hardwood that forms the bottom of a doorway.

thy: an old form of *your*.

***Time* magazine:** an American weekly newsmagazine, first published in 1923 in New York City, New York, USA, which opposed Dianetics when it was first released.

***Times*:** a frequent title of newspapers; often used in combination, as in *New York Times, Los Angeles Times*.

time track: consists of all the consecutive moments of "now" from the earliest moment of life of the organism to present time. Actually, the track is a multiple bundle of perceptics; and it might be said that there is a time track for each perceptic, all tracks running simultaneously. The track might also be considered as a system of filing recordings made of the environment and the organism, filed according to time received. All the perceptions of the environment and the organism during the entire lifetime, up to now, or present time, are recorded, faintly or deeply, upon the time track.

Titan: *(mythology)* one of the gods who ruled the universe until they were overthrown by Zeus, the supreme god of the ancient Greeks.

toehold: any slight or initial advantage, progress or the like from which further progress can be made.

token: serving as a sign or indication of some fact, feeling, etc.

tol': *(dialect)* told.

Tone Arm: a control lever on the E-Meter. The Tone Arm registers density of mass in the mind of the preclear. This is actual mass, not imaginary, and can be weighed, measured by resistance, etc.

tonsillectomy: an operation in which one or both tonsils (small round pieces of flesh at the sides of the throat near the back of the tongue) are removed.

too bad: unfortunate or disappointing.

torch: something considered as a source of illumination, enlightenment, guidance, etc.

touch upon: to mention or deal with a subject briefly or lightly.

tough bullet (to chew): a hard or difficult thing to accept, carry out, deal with or confront.

traditional: in keeping with a long-established way of thinking or acting.

training pattern: a stimulus-response mechanism set up by the analytical mind to carry out activity of either a routine or an emergency nature. The training pattern may be said to be held in the somatic mind (that portion of the mind which, at the direction of either the reactive or analytical mind, puts solutions into effect physically), but it can be changed at will by the analytical mind.

transference: a term in psychotherapy, the process whereby somebody unconsciously redirects feelings, fears or emotions (for instance concerning a parent) onto someone else, often the analyst.

transplantations: transferring people from one area to another for settlement; relocations.

transvestitism: the practice, especially of men, of wearing clothing usually associated with the opposite sex.

treaty: a document which is a formal agreement between two or more nations relating to peace, alliance, trade or other international agreement.

TR 4: a drill to train a person to be able to handle originations (things volunteered by someone all on his own) by a preclear, and to not be tongue-tied or startled or thrown off by them.

trick: a special, effective skill or technique.

trigger: causing (an event or situation) to happen or exist.

True Cross: a reference to the actual wooden cross on which Jesus Christ was said to be crucified, consisting of an upright post and a horizontal crossbar. This cross was said to have been found (buried) around A.D. 326 along with two others. The True Cross was determined by stretching a sick woman upon each of the three; the one which brought about her miraculous recovery was considered the True Cross. Such stories brought about an adoration and reverence for the cross, and fragments were sold and deposited in most of the great cities of the medieval world and in many abbeys. These relics have been preserved in several European churches and are considered sacred.

tuberculosis: an infectious disease that mainly affects the lungs but can also involve other organs.

Tucson: a city in the southern part of the state of Arizona, USA.

turbine: a reference to a type of engine, similar to those used in certain jet aircraft, which has a system of fanlike blades (or turbine) spinning at great speed, creating a high-pitched whine.

turbojet: a turbine (engine powered by fanlike blades rotating at great speed) used as an engine which burns a mixture of fuel and air to produce a jet of hot exhaust gas which provides a forward thrust.

Turk pirate: reference to the Turkish pirates of the seventeenth century, which raided both ships and coastal areas and killed hundreds of captured sailors.

turn out: to produce (usually implying rapidity, regularity, facility or skill).

two-bit: inferior or unimportant. From the US slang word *two-bits,* twenty-five cents which is a quarter of a dollar.

two-dimensions: the dimensions of height and width only; having its elements organized in terms of a flat surface.

two-way comm: short for *two-way communication.*

two-way communication: a two-way cycle of communication. For example: Joe, having originated a communication and having completed it, may then wait for Bill to originate a communication to Joe, thus completing the remainder of the two-way cycle of communication. Thus we get the normal cycle of a communication between two people.

unconscioulize: a humorous made-up word.

understatement: the presentation of something as being less important than it really is.

United States Steel: an American steel manufacturing company founded in 1907.

UNIVAC: the abbreviation for *Universal Automatic Computer,* an electronic computer built in 1951 by the American Eckert-Mauchly Computer Corporation. The UNIVAC was a general-purpose computer designed for commercial use and was the first computer which could handle both letters and numbers with equal ease.

unpalatable: unpleasant and not easy to accept, as facts or ideas.

unsavory: having an unpleasant or disagreeable character or association.

untouchable: not able to be approached or affected.

upon my soul: an exclamation of surprise.

Upper Indoc: short for *Upper Indoctrination,* a series of Training Drills designed to bring about in the student the willingness and ability to handle and control other people's bodies and to cheerfully confront another person while giving that person commands. Also to maintain a high level of control in any circumstances.

up to: being the responsibility of.

usurped: seized supreme power or authority without right or just cause.

utterly: in a complete manner; fully, thoroughly.

vacuum: a space not filled or occupied; emptiness.

vain, in: without effect or avail; to no purpose.

valence: literally, the word means the ability to combine with or take on parts of another. In Dianetics, *valence* is an actual or shadow personality. One's own valence is his actual personality. A *shadow personality* is the taking on of the physical and/or emotional characteristics or traits of another.
vanguard: the leading position of a movement or cultural trend.
verge of, on the: on the very point of (doing something).
verse: writing arranged in lines which have rhythm.
vested in: given as a right or responsibility.
vested interest: special interest in an existing system, arrangement or institution for particular personal reasons.
via: by means of.
vice squad: a group of officers charged with enforcement of laws concerning vice (immoral or evil) practices.
viciousness: a state characterized by violent and cruel behavior; intention to do harm.
victimized: caused to become a victim; made to experience trouble, discomfort or annoyance.
villainous: motivated by or resulting from a desire to cause harm or pain to others.
visio: the perceptic of sight, vision, in a mental image picture.

wallow: flounder about; move along or proceed clumsily or with difficulty.
ward of the court: a minor for whom a guardian has been appointed by a court.
Washington: Washington, DC, the capital of the United States and home of the Founding Church of Scientology.
Washington, George: (1732-1799) commander in chief of American forces during the American Revolutionary War (1775-1783) and first president of the United States (1789-1797). He led the American forces during an important victory at Trenton, New Jersey, in December 1776. Scouting reports told him that Hessian troops in Trenton were scattered and practically without defenses. Despite a bitter storm, Washington crossed the Delaware River north of Trenton on Christmas night, taking the Hessians almost completely by surprise. They resisted briefly and then surrendered.
wax tablet: a slab or sheet made of bone, stone, wood, etc., and covered with wax, used by the ancients for writing with a stylus (a sharp pointed instrument used in writing on wax tablets).
way back: a long time ago.
way, by the: an expression used when a person adds something to what he or she is saying, especially something just thought of.

ways and means: methods and resources at the disposal of a person, company, etc.

way, shape or form, never in any: a phrase used to emphasize that a statement is not true and could not possibly be true.

welfare: the good fortune, health, happiness, prosperity, etc., of a person, group or organization; well-being.

well off: in good condition.

West: the American West during the 1800s, one of the last areas of the United States to be settled. Land was sparsely populated; livings were made through hard work, usually on farms, using basic tools; and the gun and the knife were used to capture available food and as a means of protection. The area and time is popularly thought of as a lawless frontier.

western: a story having to do with the American West during the 1800s. Westerns, as they are termed, typically emphasize violence with evil cowboys drinking too much, freely shooting anyone who causes them upset, cheating at card games and constantly fighting. Hence, the popular image of this time as one of violence and lawlessness.

wheeze: an act or sound of breathing hard with a whistling, breathy sound.

whine: a long or continuous high-pitched sound.

whip out: to take or get something out with a quick, sudden movement.

whipping up: deliberately stimulating or exciting a desire for something.

whirling dervish: a member of an Islamic religious order of monks. As part of their worship they seek ecstasy, spinning around and dancing to music. (*Dervish* is a word of Turkish origin meaning "beggar.")

whizzlebubs: a made-up word.

whole track: the entire track of the theta being beyond (earlier than) the present life.

Wichita: a city in Kansas which was the location of the Hubbard Dianetics Foundation in 1951 and 1952.

wife, the little: characterizing an affectionate way that a husband might speak of his wife; used ironically in the lecture.

wiggle-waggles: a phrase used to describe a repeated movement in which something moves from one side to the other *(wiggle)* and back again *(waggle)*. Used figuratively to imply an unsteady, uncertain and constantly changing state.

wind up: end up; to come to be in a particular situation (or place) as a result of.

Winter, Joe: a doctor who was involved in and misused Dianetics in the early 1950s.

wiped out: eliminated completely.

wise: way or manner.

withhold: an unspoken, unannounced transgression against a moral code by which the person was bound.
wits: powers of thinking and reasoning; mental soundness or sanity.
Word, the: a reference to a quote from the Bible: "In the beginning was the Word." The "Word" here refers to the word of God.
workaday: pertaining to or characteristic of a workday or its occupations.
world turns, the way the: how events shape themselves.
World War I: (1914–1918) the war fought between the Allies (Britain, France, Russia and the United States after 1917) and the Central Powers (Germany, Austria and other European countries). Germany's military ambitions were largely responsible for the war, which resulted in its defeat.
wound up: came to be in a particular situation or condition at the end or as a result of something.
wrapped up: made final; settled or brought to successful conclusion.
"Yankee Doodle": a popular American song, dating from the eighteenth century. The early settlers of New York were Dutch, and the Dutch name for Johnny is Janke, pronounced *Yankee. Doodle* meant "simpleton" in seventeenth-century English. The song was first sung during the American Revolutionary War (1775–1783) by the British troops to make fun of the strange ways of the Americans (Yankees).

Yanks: *(informal)* short for *Yankees,* natives or inhabitants of the United States.
yap: loud, irritating or idle talk.
ye: an old form of *you*.
you know: used to fill a pause or add emphasis to a statement.
youse: *(dialect)* a form of the word *you,* usually used when speaking to or about two or more people.
zap: the action of zapping, moving, striking, stunning, smashing, killing, defeating, etc., suddenly and with great speed and force.
zing: a lively exciting aspect of something that makes it particularly enjoyable.
Zock: a made-up name for a god.
zoks: a made-up word.
zombielike: like a *zombie,* the body of a dead person given the similarity of appearance of life by an outside (usually evil) force and made to obey commands as a slave. A zombie cannot speak and has no will.

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